Zions Herald

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United Nations Photo

On her 105th birthday, Pauline Wilsdorf waits in a refugee camp near Salzburg, Austria, with her adopted 5-year old daughter, Elizavita. The oldest ward of the International Refugee Organization received the most treasured gift she had ever hoped for — the news that she would be resettled in the U.S.A. as soon as arrangements could be made.

April 11, 1951

FROM COVER TO COVER

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READERS WRITE

Dr. Brown's Reply

I want to thank you for printing Dr. Kershner's reply to an article of mine which raised certain questions about the magazine *Christian Economics*. It is only in such give and take that the real issues become clarified, and Dr. Kershner's defense has indicated more clearly than I could ever have hoped to say in my own words, how complete and uncritical is the identification which his magazine makes between the Christian gospel and extreme right-wing laissez-faire economics.

ROBERT MCAFEE BROWN,
Union Theological Seminary
New York City

Not For Specialists

I will vote in favor of the current proposal to set a minister apart in the Boston Area to represent the church to industry. Some recent articles on the subject have been amusing. They seem to indicate that Protestantism has neglected the working man. As far as New England churches are concerned, I wonder who has done more to keep them functioning than the working man. However, because some of them do not answer the invitation of open door of the church on Sunday is no reason to criticize adversely faithful pastors and worshippers. Most of our Methodist pastors visit faithfully in the homes of the working man and the employer alike.

I do not believe that church absenteeism is proportionately any greater on the part of the working man than for any other segment of our population.

It may be well to state that the Commission on Chaplains may have overlooked one chaplain. He went from New England to Cleveland to serve on the staff of the late Dr. Harold Lancaster, as Minister to Labor. I realize that he may not now be so assigned. I refer to the Rev. Fred W. Knickrehm, my former classmate, who had served at Congress Street, Portland, Maine.

I am for the experiment now proposed. However, chaplains to labor, industry, office workers, school teachers, college professors, is not the ultimate solution. The answer will be found in the spiritual climate within a community. That climate urges regular church attendance by Protestants of all social and economic groups. After all, in the sight of Christ, we are individuals, not groups. The parish preacher has been effecting such a climate through the years.

Mark it well — the specialist has never taken the place of the family physician!

(Rev.) G. ALBERT HIGGINS,
Lynn, Mass.

Defends Uphaus

I wish to say a few words in response to the article by Professor Harold De Wolf concerning Mr. Willard Uphaus and his recent visit to Warsaw, Poland.

The charge is that Mr. Uphaus wrote an article "deeply colored by pro-Communist bias" and that in his speech made at the Second World Peace Congress "he gave complete support to the propaganda which Stalin has given to the people of the U.S.S.R. and its satellites."

It has been my privilege to share the friendship of Willard Uphaus through 16 years. I have never known a more saintly man. The services which he and his good wife, Ola Uphaus, have given to the underprivileged of this country through the Religion and Labor Foundation is without parallel in terms of selfless devotion and personal sacrifice. In an era that has seen the rising power of Catholicism in the trade union movement by way of the Diocesan Labor Schools, the movement which Mr. Uphaus offered served as Protestantism's only considerable ministry to organized labor. And yet the Board of Directors of the Religion and Labor Foundation has taken such umbrage at his peace efforts in Europe, that it has committed the colossal sin of turning him out of his post! That is indeed "man's inhumanity to man!"

Dr. De Wolf seizes upon the Christmas article in the *Social Questions Bulletin*, a very mild document, irenic in tone, as a flagrant specimen of pro-Russian propaganda. Those of us who know Willard Uphaus know him to be anything but pro-Communist. He is, above all, pro-peace and pro-Christian and is willing to pay the price for whatever unpopular courses such highly dangerous sentiments may lead him into. Well do I remember that October afternoon in 1941 when he and I walked out of an organization at New Haven because it had fallen into the hands of Communists, then hell-bent for war. In a release issued to the directors of the Religion and Labor Foundation in February of this year he said, "I know how utterly repugnant some of the things are that go on in Eastern countries. I talked with Germans in the summer of 1949 and felt the fear and hate of Russia.

Some liberals become Communist dupes. But never Willard Uphaus. He is too seasoned, shrewd and honest to be the victim of any party line.

(Rev.) EDWARD L. PEET,
Mill Valley, Calif.

Anybody Might !

It was said *in jest* on a radio program recently, something to the effect that "One thing about democracy is that anybody may get elected."

Of course they were referring to the Kefauver probe. Television has stirred the housewife, the classroom, the man on the street and even the children to such a pitch that Christian people of our beloved country should rise up and wipe out the racketeering so that decent minded men and women will come forward and take these positions that mean so much in keeping America free. Many people never vote, but still they are shocked at this revealing thing that is stirring the world.

Decent people of all creeds, races and colors should rise up and take this precious opportunity to give our boys and girls of the coming generation the peace that we dream of but have never attained in spite of two heart-rending wars and the blood shed in Korea.

"Lead us not into temptation, but deliver us from evil." Let us pray fervently for a united Christian nation.

BETTIE R. PARKER,
Roxbury, Mass.

The Other Oberammergau

CHARLES R. JOY

ALMOST HALF A MILLION persons attended the Oberammergau Passion Play last year. Almost one quarter of them were foreigners and almost half of the foreigners were Americans. 6,000 and more visitors crowded into the village for every performance, until the whole life of the place was turned upside down. The very poor moved out to barracks on the edge of the town, the rest took up their abode in the sheds and the attics to make room for the visitors. The streets were thronged with bicycles, motor-cycles, automobiles, busses from many countries in Europe. The little shops sold post cards, wood carvings, jewelry, souvenirs of all kinds, including painted neckties and other articles of questionable taste and no artistic value.

Seven hundred of the almost four thousand towns-people participated in the play itself. From the preceding September all the male performers had been directed to let their hair grow. The long hair of the men and boys, the colorful Bavarian costumes added to the picturesqueness of the place. The visitors stayed in the homes of the performers. I slept in the house of the Mark, who welcomes Jesus and His disciples for the last supper. I ate my meals in the little hotel at the center of the town, maintained by Anton Preisinger, who now plays the Christus. The men who met you at the station, helped you with your baggage, drove you in their carriages to your temporary home, had parts in the play, some of them important.

Around the person of the Christus a little controversy raged. It had been persistently claimed, and vigorously denied, that as a former SS man he took part in the Nazi raid on the nearby monastery of Ettal, the purpose of which was to destroy the sacred images and emblems there. On the other hand the actor who played the part of Judas claimed to be the only man in the play who was not a Nazi party member.

The Passion Play itself was very moving, performed with reverence and artistic skill. Of course, it was no longer the old peasant play, given in humble gratitude for the deliverance from the pestilence that was ravaging the village, and sometimes one had a longing for the simple performance in the graveyard of 1634. But the chorus of the present Passion Play was very impressive, the *tableux vivants* the perfection of beauty, and the play itself unfolded with the inescapable doom of an old Greek tragedy through all the seven hours of its acting.

I HAVE SEEN THIS Oberammergau of the Passion Play. Now I should like to see the Oberammergau as it really is for the other nine and a half years, the small Bavarian town nestling at the foot of the Alps, that the foreigners seldom see. The highest mountain in Germany, the Zugspitze, is not far away, the Kofel lifts its steep summit from the edge of the town, and to the west a long line of lowlier hills stretches off into the distance. I like the name of that range of hills. Aufacker, acre upon acre! That is what they are, one acre piled on another.

In the midst of this loveliness the town pursues its uneventful existence from one decade to another. Anton Preisinger runs his little hotel, Anton Frimberger keeps his grocery shop, Hans Heinzeller carves his creches, Willy Bierling sells his souvenirs. The farms are tended, the cattle are herded, the children go off to school, it is just another entrancing Bavarian town. Until the Passion year rolls round again!

But there is still, however, another Oberammergau, that few foreigners ever see, an Oberammergau that was present even during the Passion Year. It is an Oberammergau far removed from the idyllic pastoral community, far removed from the strange mixture of the commercial and the religious which is the Passion Play itself. It is the Oberammergau of the refugees and the expellees.

TO THE AVERAGE TOURIST today Europe presents in many places an imposing facade. Only the other day I passed through a street in Frankfurt-am-Main, on which a large stone building stood. Four stories high, a block long, apartment houses. On the outside not a stone had been disturbed, the inside was a tangled mass of wreckage. Only one room in all that huge block was usable, and even that room, its broken, leaky ceiling supported by a dozen upright timbers, without windows, or light, or toilet, had been condemned as dangerous by the authorities, although there a man and a wife were about to celebrate their silver anniversary.

Behind Europe's facade misery and destitution and despair still reign in many places. Behind the fine hotels, and the restaurants, and the operas, and the balls, and the fairs, and the festivals are the victims of the war, the poor, the forgotten, the crippled, the hopeless aged, the helpless children. Germany has 12,000,000 refugees and expellees to support. Even the little town of Oberammergau has four hundred of them.

Of course, the visitor does not see them. Probably he never hears about them. They are not in the center of the village. They are out on the edge of the town, with the village poor. It is not that Oberammergau is deliberately concealing its distress. It has had to make room for the visitors on which much of the town's prosperity depends. It has had to make use of available buildings, barracks and so on away from the center. Still it is true that the gay Bavarian costumes hide a ragged underclothing of misery. Behind a brave front are many ruined lives.

The old wooden barracks where these refugees live form a wretched contrast to the majestic mountains rising around them. The floors are rough, the walls are thin, the cold in the winter is severe. Sixty families live in two long barracks, and there are many children among them.

Juliana and Jacob Drum were expelled from Yugoslavia by the Germans before the Russians came. They traveled to Austria with their two children and the old grandmother in their own wagon. They were a month on the road.

(Please turn Page)

They have been in Oberammergau for four years now. Here Ernestina was born to share their poverty. She is now twenty months old. Jacob works on the roads. He works forty-five hours a week and receives forty-five marks (about $11). From this amount, however, certain deductions are made, so that he really makes about thirty-eight marks, from which he must take fifteen marks a month for the rent. That leaves him barely enough to buy food (it is less than $9), but nothing for clothing or shoes or other simple necessities of life. In the winter the deep snow comes, and for four months there is no road work to be done. Then he receives twenty-five marks a week from the town ($6.00).

The mother brought out the battered family photographs which they had kept through all their wanderings, and as the tears rolled down her cheeks she told me about the old happy days. There was a picture of the whole family bringing in the hay, plump horses, gay children, in the background a pretty little house. There was another of husband and wife when they were young and the future lay before them golden and full of promise. Now they were exiles far from home, exiles in a strange land where life was barren and the future empty and hopeless. No wonder the tears flowed! No wonder her heart was heavy with homesickness!

And at the very moment there were six thousand tourists in the town, unaware most of them that there was any anguish in Oberammergau outside of the Passion Play itself. Ten minutes walk would have brought them to the place where the refugees live.

The town of Oberammergau is doing all it can for these refugees. For a certain number of them it has even built new houses, lovely houses with little three room apartments; living room, kitchen and bedroom. But when there are five or more children, these tiny apartments hardly suffice, and life is hard even for those fortunate enough to escape from the old barracks to the new apartments.

Roland Hiss is of German ethnic origin, and was expelled by Czechoslovakia from the Sudetenland. His wife, his mother and their three children were expelled first. He was then in prison, but after his release he too was expelled and so they came to Oberammergau to live. Roland has learned to carve and makes the little Last Supper scene sold everywhere in the shops of the town. But he has to work from twelve to sixteen hours a day to make enough to support his family even on the most meagre level of subsistence.

This is but one little tiny corner of this great area of distress in Germany. There are 2,400,000 Sudentenland Germans like Roland who have been expelled to Germany. Most of them are living in Bavaria. Few are as fortunate as Roland in regard to their dwellings. Most are living in the ruins behind the facade.

There are 20,000 other Yugoslav refugees like the Drums in Germany, 1,000,000 Volksdeutsche like them from Hungary, Poland, the Baltic countries, the Ukraine. And there are 4,000,000 Germans who have been expelled from the new lands which Poland has seized from Germany. A frightful burden, in addition to the 1,500,000 refugees from the Soviet Zone and the 1,000,000 who have been bombed out of the cities. The other Oberammergau is but a tiny symbol of this peakload of misery.

So it is everywhere in Europe today. Salzburg, Austria, is only a few miles from Oberammergau, and tourists from all over Europe and from America flock there for the famous Festival. The city, built on both sides of the lovely Salzbach River, is a jewel of flashing beauty, and above it all towers the mighty fortress on top of the Monchsberg, where in olden days the lords of the fortress could reside in safety and defy the hordes of rebellious peasants below. There is a fine restaurant up there now, where one may sit and eat delicious foods and sip choice vintages, basking in the midday warmth or watching the sun set in glowing wonder over the city and the swift-flowing river below.

High above the restaurant within the thick walls of the fortress the Hollbacher family lives, in dark and dingy rooms that date from the year 1100. There are the husband and wife, five boys and a new-born baby girl. They have two rooms and a kitchen. The father has temporary work, for which he gets nine hundred schillings a month (about $34). Out of his tiny windows in the mighty walls he can look down upon the fine folk, the tourist folk, dining in the restaurant beneath, but he has never dreamed of taking his family there or even of eating there himself. Two meals for his family would easily consume his entire monthly income.

You can stand on one of the bridges across the Salzach and see the two worlds of which I speak facing each other. On the right bank are the villas of the rich, on the left bank the villas of the poor. On the one side lovely stone and stucco houses with their gardens and fine trees, on the other a little community of graveyard vehicles which have been transformed into houses for the refugees. You take the wheels from an abandoned truck and you have a "villa," a villa for the poor. Nearby, too, is one of the many thousands of refugee camps which are strewn all over Europe, miserable barracks designed to be transient shelters for these people. In this particular transient camp families have been living for two and three years. The temporary expedient often becomes something permanent in this impoverished post-war Europe. Austria has 450,000 refugees of German ethnic origin to care for. But how can "the sick man of Europe" care for 450,000 other sick people?

Vienna is beginning to be once more a resort for artists and musicians and pleasure lovers. During the carnival

(Continued on Page 16)

"So the missionary and the Communist make promises to the same unhappy people. But there is a world of difference between the methods they propose to use in helping these unhappy multitudes."

* * * *

Frank C. Laubach, "Wake Up or Blow Up."
Fleming H. Revell, New York

A Rational Approach To The H-Bomb

JOHN R. SNELL

OUR SUN IS A SUN because on it, there is a gigantic and continuous reaction of hydrogen atoms breaking down into helium. Through this reaction we receive our heat and light. Life on the earth would be impossible without it. And yet do we worry about the control of its action? We take it for granted that nature, or God, has things pretty well in hand in this particular case. Why then do we fear an infinitely smaller and nearer possible reaction or explosion of the same character, namely the "H-bomb?" or its little brother the "A-bomb?" Has not God the power to control the reaction in this bomb and make it equally harmless and perhaps as beneficial as the sun? The idea is not fantastic—it is only common sense. The only difference between the two situations lies in the fact that, in the former, God alone is in control, but in the latter the controlling factors have become the knowledge, the *self will,* the fear, and the lust for power or wealth of mankind. Is man's free will an insurmountable block? Is man's reluctance to let God control him going to bring about the destruction of man himself? Although God is ever present and all-loving, He will let us be destroyed in body in a great atomic war before He will take away our freedom of will. The responsibility then is not God's but *ours.*

Some months ago the *Christian Science Monitor* devoted a full page to comments of over thirty leading Americans on the H-bomb's relation to world peace. Only one of these thirty statements, one by Mr. Walter Lawrence, editor of *U. S. News,* expressed any solution or real hope. Mr. Lawrence said: "The basic principle of (Senator's McMahon's proposal) is faith in moral force. Christianity is built on that faith. It assumes that the behavior of man can be guided by Truth—'and the Truth shall make you free,' but truth must be disseminated effectively. The plan to transmit truthful information to the Russian people has already been adopted by the United States and has the approval of Congress. All that Senator McMahon asks now is that the project be extended with as much energy and study given to it as we give nowadays to military preparedness and weapons of physical force.

ONE THING most of us are convinced of is that *man alone* has no adequate answer for the problem of atomic warfare. Let us, then, not waste precious time on the dead end road of a human plan and human control, but let each one of us start now tapping a source of wisdom and power which is adequate for the problem. When we have discovered this power for ourselves and live according to its wisdom, we cannot help but inspire others to do likewise.

To put the problem very directly, we have as our choice either destruction in one to five years or daily turning to God with *all our heart and mind and will.* At the present time we are coasting along this road to destruction with increasing speed. The time is short—much too short! The question facing each of us is "What will be our decision?" We need not stumble in the dark and waste valuable time. Others have pioneered this road successfully all through the centuries. Hundreds of thousands today are in daily touch with the Divine wisdom and power. Numerous books are available for a deeper insight into the subject. God's wisdom is everywhere available just as are the broadcasting waves of radio and television. What then must we do to bring this wisdom into our own lives and the lives of our families, communities, and nation?

WHAT PROGRAM MIGHT WE FOLLOW to get off this "road-to-destruction" and put our feet on the "Good Road?" Although there are many approaches, some fast and sure, some slow and questionable—here is an approach which in spirit has been successfully used by hundreds of thousands of people of all religions and denominations and creeds. It embodies nothing new and no spiritual truth not described in the Bible. It is more a question of emphasis, of willingness to take these truths seriously. Here is the suggested approach:

(a) In a quiet place, where you will not be disturbed, spend several hours in meditation and silent prayer. Give God a chance to speak to you and tell you what he can make you into. Let Him show you where you have done wrong. In the presence of His Holy Spirit measure your life up against the Sermon on the Mount.

(b) Come to grips with yourself and see yourself as you are, then ask God to forgive you and change you and make you what He would have you be. Ask Him to be real to you and guide you daily.

(c) To make all this real and to reinforce your human frailties, tell this experience to another person to whom you are directed and with whom you might build a team or fellowship. Pray with him about it.

(d) Set aside an adequate time each day to be with this Source of wisdom and power. Write down the thoughts which come. Act on them. Read the Bible daily. It will now take on a new meaning and will supply vitally needed spiritual food.

(e) Join with others who are striving for the same end. God has need of not just a few such individuals but a vast army of disciplined soldiers trained to distinguish between human thoughts and His overall divinely inspired plan borne out in the lives of men and women.

WHAT RESULT can be expected if a determined few are willing to live today as they would like to see the world tomorrow? Wherever this has been tried, whether in the private life of an average man or woman or in that of a statesman, it has worked and through God's wisdom and power extraordinary things have happened through ordinary people. Our decision today to be free from self-will and soft living and live under the discipline of God's inspired plan will strengthen and preserve democracy in America. A spiritually strengthened America may be God's last chance to prevent atomic war and save a crumbling civilization.

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EMORY STEVENS BUCKE, EDITOR

Special Contributors

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CHARLES D. BRODHEAD
H. ELLIOTT CHAFFEE
J. EDWARD CAROTHERS
MAEANNA CHESERTON-MANGLE
CLAIR M. COOK
RAYMOND H. HUSE
CHARLES M. MCCONNELL
HAROLD W. RUOPP
RALPH W. SOCKMAN

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President Auriol Received

Due to the kindness of Dr. Frederick Brown Harris, minister of Foundry Methodist Church in Washington, D.C., and Chaplain of the United States Senate, your editor was invited to the French Embassy last week to attend M. Vincent Auriol's reception to President Truman and the members of Congress. Needless to say, for one from rural Boston to find himself attending such an affair, there were for him moments of open-mouth staring at the great and the small there assembled. They all knew Dr. Harris, however, so we clung close to him! But aside from the glamor of it all, there were some matters which should be reported on these editorial pages.

In the first place, M. Auriol is a warm and sincere salesman for France. The political strife within France has produced bad press in America, and President Auriol made this visit to dispel some of the honest doubts of the American people about the stability of France. With his gracious wife and his brilliant Foreign Minister, M. Robert Schuman, the President of France met his American friends with open confidence.

M. Schuman, despite wide misgivings within France itself, has been able to present a plan for economic recovery in the Ruhr that bids well for Europe's future. Both M. Schuman and M. Auriol made it clear that they are well aware of the Russian threat, but they are more concerned about conducting an effective experiment in productive democracy, than in developing merely a military defense. The slow march from nationalism to a united Europe has sturdy pace-setters in these two French statesmen who have come to our shores. It is to be hoped that soon the British will show that they too are more interested in a united Europe than they are in the maintenance of isolated nationalism.

France has given 1,932,000 lives in the last two wars. Her spokesmen have a right to speak realistically about hopes for reconstructing Europe so that wars will not take place again. "The barbarous name of neutralism," said M. Auriol, "is moral absurdity and geographical and historical nonsense." He has asked his American democratic cousins to stand by to aid the slow march of democracy in Europe. He has a right to expect us to help.

Bigotry A Symptom Of Secularism

We have long felt that a person or an organization rooted and grounded in honest faith could give no place or sanction to bigotry. Last week we had further illustration of this in the case of the University of Maryland's most unfortunate banning of a house for Jewish students. The University of Maryland refused permission to the Hillel Foundation to build a house for cultural and religious activities for Jewish students. True, a series of nice explanations were made, but the ugly fact is that more than 50 students from neighboring sororities and fraternities on the campus persuaded the university's commissioners to reject the Hillel project "on the grounds that they feared Hillel members might create too much noise and confusion."

Editorializing on the subject, Boston's *The Jewish Times* points out the quite different attitude at our Methodist-related Boston University where a Hillel building is now being constructed right next door to the President's house. The director of the Boston University project, Rabbi Charles S. Freedman, has reported that Hillel in Boston is an intimate and integral part of the university family and that during the construction of its new building, Hillel is sharing office space with the Boston University Christian Association.

The purpose of this editorial is not to "go smug"

n the subject of bigotry. We still bow our heads n shame at Methodism's continued practice of segreation, but we point to the difference in fundamental deologies that is to be noted here. The state institon in Maryland has no basic Christian conscience vith which to reckon, hence can easily reach an antiemitic decision because of student pressures; but a hurch-related institution has a Christian conscience gainst which it must test its decisions, and in this ase, Boston University proved that it followed the ictates of that conscience.

Academic freedom and the spiritual bases for denocracy are the peculiar attributes of church-related nstitutions. Petty politicians are too much in power n all too many of our state-related institutions of higher education. Churchmen who believe that freelom must be maintained should give careful thought o the needs of their institutions that continue to carry on in the face of serious financial problems and declining student bodies.

Denominational Co-operation

It has been unfortunate that on several recent occasions The Methodist Church has been singled out as non-co-operative in a few ecumenical projects. The International Christian University campaign is one case in point. The ICU has announced that it will conduct a country-wide drive for funds through the churches between April 29th and May 6th. Following immediately upon the Week of Dedication Offering in which our 40,000 Methodist parishes co-operated, the ICU drive comes at a terribly inopportune moment. Many of our Methodist churches will co-operate with this campaign, but in all probability the majority of our pastors will not feel that they can go to their parishioners again with a special plea for funds. Our guess is that some journal like *The Christian Century* will again single out Methodists for a slap on the wrist if the current ICU venture fails.

Let us review the facts: (1) ICU was to be a graduate school so that there would be no overlapping of undergraduate work already being carried on in Japan by the several Protestant mission boards. This plan has been changed by the ICU trustees and there is natural apprehension on the part of the several denominations participating in the project. (2) The Methodist Church, from its Crusade for Christ funds, advanced $500,000 to help finance the ICU drive for $10 million, and the $500,000 was to be returned to the Methodists upon the successful completion of the campaign. Then the Methodist money was to be given directly to the ICU for the actual work of the university. The drive for $10,000,000 failed under the direction of a fund raising organization, and now ICU has decided to make its appeals for funds directly through the churches. (3) The Japanese people have contributed $444,000 toward the $10,000,000 goal, and the people of this country have contributed $1,110,000. Of the latter amount our Methodist contribution was $500,000, or 5-12th of the total amount.

Clearly the Christians of America are under a moral obligation to follow through with the plans for ICU, and Methodists will take second place to none in their devotion to this opportunity to create a great Christian university in Japan. It must be said, however, that the ICU must be far more co-operative than it now appears to be in determining its policy if it is to get the support of organizational channels of the churches. It cannot make arbitrary decisions and then expect the denominations to jump into line. It might even be recommended to ICU that it reconsider its decision to establish undergraduate studies at the university so that the matter of competition and overlapping with established church-related schools already in Japan may be solved.

Politics And Hunger

The delay in passing the bill in Congress authorizing a gift of 2,000,000 tons of wheat to relieve the famine in India is caused by politics. The reluctance of Congress to pass this seems to be caused by two factors: opposition to anything favored by President Truman and the State Department, and the recent stand of Prime Minister Nehru concerning Korea. Nehru's "Hooper rating" in Washington is exceedingly low at the present time.

In the meantime, anti-American feeling in India is reported and actual threats have been made against American troops stationed there under the United Nations. It is not likely that starving people of India would have a friendly feeling towards America — particularly when the wheat which we are to send is to come from our own government's stored supply.

Surely Christian conscience is more profound than political considerations in the solution of India's tragic problem. Churchmen everywhere are writing to their Representatives and Senators, urging them to act now before it is too late. We must not play politics with human life! Every day that we delay, more people are dying from starvation.

What Is God's Law?

CHARLES M. McCONNELL

Church School Lesson For April 22nd.

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DEUTERONOMY 6:20-25; 5:1-21

God's Laws

Anyone who presumes to list the laws of God at this or at any other time in the history of the world is a daring person. The great, enduring, and basic structure of the universe is such that only fixed and unchanging laws and principles can maintain it in any semblance of order and reliability. The most casual and atheistic observer of the earth under one's feet, the immediate and remote environment, and everything in the universe, must admit first as well as last, that this is a world of law and order despite the "normal chaos" that seems to surround us at times.

What are God's laws? They are the fixed and enduring processes by which the planet operates. They are written plainly in the natural world and in human relations.

Moses—God's Law Giver

Moses did not claim that he was the first man on this planet. He was surely not among the first of God's creatures, either human or animal. The sons and daughters of Adam, or whoever was the first man on the earth, had a long start on Moses in their life on the earth. He came rather late onto the early scene of man's earthly habitation.

When Moses arrived on the scene "the morning stars had already sung together," and men had already sung hymns of hate. He was not the first person to see a sunrise or a sunset come on scheduled time. Nor was Moses the first to kill a fellow man and suffer the consequences. He was not the first man to break God's eternal law—*thou shalt not kill.*

What then did Moses have to do with God's laws? He was indeed a great and mighty law-giver. His name is justly connected with ancient Hebrew laws and customs of life. Out of the experience of the Hebrew people there came a pattern of life which insured the very existence of the people. They found that bearing false witness, murder, and infidelity were not in keeping with their existence as individuals or as a group. God revealed to Moses and the other leaders of the people the laws and ordinances which were sure and steadfast as a foundation of society.

We are not interested here in the manner in which God revealed these laws to Moses or to any of the great law-givers of the race. We are anxious to know what these great moral laws and ordinances are. They are necessary for our own existence and the fact that these laws have so long endured is proof that they are sound.

When Jesus came he quickly told the people that he "came not to destroy but to fulfill." The old law and the messages of the prophets were not cancelled or blotted out by Jesus. They were made even more binding by Jesus who added to them the new authority of his gospel. "Ye have heard it said . . . but I say unto you" was the message of Jesus to the people who first heard him. It was his own death knell but he carried to their fulfillment the ancient laws of the Jews. Jesus summarized the essence of the laws of the Old Testament in his new commandments, "Thou shall love the Lord thy God with all thy heart and all thy mind and all thy soul and thy neighbor as thyself." This is the new and binding covenant that we must keep.

God's Covenant With Us

Tucked away in this selection of verses from Deuteronomy there is a great message to us in regard to the law and its operation and its meaning to us: "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day."

We are in the great tradition of Hebrew law, for as Christians we are bound by the words of Jesus to help him fulfill the laws of God. This is no empty set of words culled from an ancient scripture. Our existence depends upon our prompt and faithful acceptance and ready obedience to God's laws.

Just now we are in the midst of a national crisis over law obedience. We have been treated to a revolution of lawlessness in this nation which has thrown up along the beach-heads of our civilization some crimes which have shocked us beyond measure. Millions of people have attended these hearings with fireside seats, and have been really at town meeting. They have seen the hidden meaning of the philosophy of lawlessness, "We can get away with it."

We are aroused for the moment and we are frantically calling for punishment of offenders. Just how long we can keep on as a nation with the foundations full of termites is hard to predict. There are signs that we have become alerted to our danger, and we may bring lawlessness to court.

While we are shouting for the heads of law enforcement officers and trying to have leading criminals apprehended and punished, we had better look well to our own responsibility as citizens. We are the real law makers. Criminals cannot thrive in a wholesome law abiding atmosphere. We can build up a spirit of obedience to law and a respect for human rights and privileges by setting the right kind of example. When we skate too close to the rim of the hole in the ice, we are apt to drown. The thin margin which divides legal action from that barely outside the law, is too often crossed by respectable people. We can build up the respect for law and order by our open support of law and by our example of law obedience.

We have a covenant with God to keep the patterns of our society well in order and build up a Christian way of life.

The Laymen Speaking

When A Layman Worships

F. RICHMOND LEONARD

Dr. Elton Trueblood of Earlham College has written book entitled "Signs of Hope in a Century of Despair." n this book he discusses what he calls "the emergence f lay religion," wherein he points out the lay movements hat are giving stimulation to the work of churches hroughout the world.

YES, GREAT THINGS can be accomplished when laymen worship. The trouble is too many do not. Today peace eludes us and moral degeneracy prevails because the way of truth is not sought. The way of truth is straight and narrow but hard and laborious. Hence we eek the easy winding trail of expediency and convenience.

In half a century this nation has seen two world wars and now faces the possibility of a third war—both hot and old. Yet are we turning to religion to find the answer o our problems? Some of us—yes! But all too many are being frightened out of any Christian principles they may have held. Witness the call for a war on Russia and the use of the atomic bomb. Witness the Senate debate on food for India.

I was recently privileged to hear John P. Chase of Canton, Mass., a prominent investment counsellor, a man associated with Federal intelligence services and with atomic bomb research, and a man who has five times penetrated the Iron Curtain. Mr Chase says one of our biggest blunders has been our lack of principle—our failure *to take a stand on principle.* Communism he views as a revolt of the masses against the despotism of the past. In this world-wide struggle the United States has repeatedly given lip-service to democracy and religion but has allied itself with opposite forces, as in the past war we allied ourselves with Russia and now ally ourselves with Franco's Spain and Tito's Yugoslavia.

Witness, too, the demands for the rearming of Germany and Japan after we ourselves saw written into the Japanese Constitution a prohibition against war and after we have struggled so long for a disarmed and peaceful Germany.

Here at home people have become selfish and self-centered. Politicians from the President down willingly overlook both principle and the general welfare—even endanger the nation's security—to seek the votes perpetuating themselves in office.

Locally we have problems of alcoholism, gambling, public apathy towards government, and juvenile delinquency. Luckily, our problems with the latter are not in a class with New York's 15,000 teen-age dope addicts, but they are bad enough. Yet, how can we blame the youngsters when their elders lead the way?

WHY ALL THIS? I believe because the age of the industrial revolution has been one of science and materialism. Man discovered he possessed such powers that he felt he had no need of God—thus neglected Him. Now scientific knowledge has outstripped spiritual knowledge. Industrial organization is far in advance of social organization. Life is too complex — people are frightened—and without an anchor of faith they live for today only.

Yet the vast majority of people throughout the world do not want this kind of existence. Witness the increased church attendances, the crowds that assemble to hear evangelists like Billy Graham and Bryan Green.

Witness the letters in the "mailbags" of all newspapers calling for prayers for peace. Witness the continued sales of such books as the Bible, Stanley Jones's "Abundant Living," Joshua Loth Liebman's "Peace of Mind," and Norman Vincent Peale's "Confident Living." Even alcoholics, through Alcoholics Anonymous, seek assistance of a greater power than themselves.

This is where the church should be functioning as a tremendous influence today. That it does in many instances is well known. That it is not the most powerful influence in American today is its shame.

Herein lies the weakness of the church: That as Christian people we are weak and divided. And we are such because we can take our religion or leave it. Too often we leave it. We are apathetic Christians. Can we deny it? Has any one of us a fraction of the crusading zeal of St. Paul, Martin Luther or John Wesley?

IF WE ARE HONEST with ourselves we will admit we often compromise our principles, that we find excuses for avoiding our Christian duties; following the way of our Master is *not* the principal concern of our lives. It is so easy and pleasant to believe that an occasional social drink is unrelated to the problems of alcoholism and crime; that an occasional racing bet or lottery purchase likewise has nothing to do with gambling problems; that the end justifies the means whatever the means may be; that good government is not our concern; that others can support our churches and fill their pews; that religion is only a Sunday matter.

You know, as I do, that sacrifice is necessary for the attainment of all worth-while things of this world. If, then, we would have peace and solve the many problems of our day, we must sacrifice to do so. Strange how much we will sacrifice to win a war but how little for peace. We had our chance to send missionaries to Japan and instead sent more than the 100,000 bayonets John Mott predicted. Because it is necessary to arm defensively, we must not cease our efforts for friendship with all peoples. Jesus said, "Love your enemies; pray for them that despitefully use you." David Lawrence points this up in his recent article endorsing Senator Brian McMahan's proposed Senate resolution expressing the friendship of the United States for the Russian people. Lawrence emphasizes that the Russians are not bellicose by nature and that while arming against them we should try to reach beyond their tyrannical leaders with hands of genuine friendship. Behind such moves should be the solid strength of the church.

Further Reply To Mr. Uphaus

FREDERICK BROWN HARRIS

ZIONS HERALD performs a vital service because of its utter independence of any "official" line. It is the mouthpiece of no hierarchal policy. It is Methodism's Hyde Park Corner. If anybody does not like what a "spouter" says in one issue, he can denounce him, and refute what he says in the next.

Of course, just as free lancers in some of America's open-air forums irritate most of their hearers, so may presentations in the HERALD rile a great many readers who regard what is said from some of the HERALD's soap-boxes as containing more nonsense than sense, more falsehoods than facts. However, that is all a part of free speech. But even free speech, precious as it is, at times gets awfully tiresome and boresome. It gives publicity to statements which are sometimes an insult to intelligence. At least one assertion in the labored defense of Willard Uphaus, in the March 21st issue, certainly comes in this category. His dubious associations and pronouncements give the distinct impression that he regards most things right with the Red and wrong with the Red, White and Blue.

In the face of overwhelming evidence to the contrary, think of a sane and sincere man making the statement that "the Soviet Union has been in the forefront of the peace movement." With the Soviet's horrible record of holding, back of their iron curtain, millions of victims in concentration camps, lashed as slaves, pouring out their strength to bring in the Marxian Utopia; with butchered Czechoslovakia's blood crying from once democratic ground, to say nothing of the chains of other enslaved satellites; with a phoney police force in East Germany, really an illegal army to prevent the genuine unification of that country; with the Soviet Union constantly throwing monkey wrenches into the only machinery dedicated to world peace, the United Nations; with 55,000 American casualties in devastated Korea because of the breach of the peace by aggressors backed by Russia: What can be said of one who so outrages the truth, without even apparently putting his tongue in his cheek, as to assert that "the Soviet Union has been in the forefront of the peace movement?"

Of course, Mr. Uphaus must know that the various Russian peace movements he seems so enthusiastic about are really blasphemous attempts to turn the pure flame of a just peace, for which we all long, into a green light for aggression.

There are a dozen unmistakable evidences, written so that a wayfaring man, though a fool, can read, that Russia's goal is to dominate the world and to impose everywhere her godless way of life. The only way to save the world from a Russian peace is to back our mighty moral position with force, and force, and more force, as we confront with military strength the Soviet menace, with all its vile designs.

The Church Is A Ship

RALPH GRIESER

In his book "Endless Line Of Splendor," Halford E. Luccock stands us close enough beside Robert McIntyre at Niagara Falls to see "The Maid of the Mist" pushing upstream against the strong downward swirl of the Niagara River and to hear the Methodist bishop say "Thank God for something that moves up!" The church like a ship has been pushing up-stream in society for centuries.

Once the early Christians were granted property rights they began to erect churches following a third century document called "Apostolic Constitutions," which said "Let the building be oblong, toward the east, like a ship." Great architects of cathedrals in later years placed tiny symbolic ships in the margin of their blueprints so that the builders on the job as they searched for small details on the drawings would keep in mind that they were actually building a ship. It is not strange that even today the central portion of a cathedral preserves the name *nave,* derived from the Latin word for ship.

Yes, let the church be built like a ship. Let it serve like a ship. With fuller understanding, however, we see that she is more than can be contained in any single craft. She is a number of vessels under one command.

It took a war and several laymen to teach me this point. We were troubled by several conservative laymen who regularly leveled their guns on the proposals of pastor and official board as they appeared one by one. Sticking to our terminology, they were destroyers, skilled at sinking single ships as they came across the horizon. This was happening about the time the United States' convoys were running the Atlantic at their greatest strength. One day we saw in the newspaper that "the convoy always gets through." The enemy may sink a ship here and there, but it never destroys the whole unit.

Eureka! How obvious! Any local church ought to have a convoy of programs and services and ideas going along together. How silly to put all your cargo or crew on one craft. At once we launched a whole fleet of projects, extension services, as well as funds for local improvements. It worked. The convoy moved; few plans were destroyed by the opposition.

Take a look at your fleet. Now we are ready for definition. First of all, I see a Chapel Ship. I see the craft which offers the people ordered services of worship of God. It offers the stated Sacraments. It is the place where we come before God at the time of baptism, marriage, and the funeral. To illustrate, a few years ago the Roman Catholic Church converted a boat into a sea-going chapel. They took a one-hundred-foot boat with five-hundred ton displacement, removed her smokestack and erected a steeple with a cross on the top. They re-finished the cabin lounge with an altar and pews. Stained glass closed the port holes. For fifteen years this chapel plied the waters

of a delta in Brazil where people came on board for services of worship. During her period of service she helped organize 40 new congregations with regular chapels. The church is like a sea-going chapel.

She is also a Gospel Ship. We call her the Good Ship Salvation.

I see a Food Ship. I see those heifers one congregation purchased — heifers for relief, going over on the cattle ship. I see tons of grains purchased by the Methodist Committee for Overseas Relief sailing to ports where hungry people wait on the wharfs. At other times she carries clothing. Right now through Church World Service she is carrying clothing to Korea. I see her taking corn products from the Abraham Lincoln Freedom Train rolling into eastern and southern ports.

I see other ships in our proud fleet. There goes the Hospital Ship with surgeons on board, and nurses, and hospital equipment, and life-saving drugs. I see the Bible Ship loading at our great Publishing House. I see the School Ship. In the United States alone our church sponsors 128 schools of higher learning, including 10 seminaries, 67 colleges, and 9 universites. I see the Methodist Ship along side the many other denominational ships. I see the Week of Dedication cargo and crew going across on a newly chartered vessel. I see the Advance Specials in the World Service unit of the fleet.

The worth of the fleet depends upon cargo, first. Everywhere there is need for church building materials, equipment for hospitals, supplies for schools, food for the hungry. The effectiveness of the fleet depends upon crew and passengers, secondly. Everywhere there is need for stevedores to load the transports. All around the world sailors are needed to serve the church. If we take such great pride in our fleet, what a call we feel to serve it!

To the unafraid and the faithful there awaits the reward of hearing the world's needy in one port after another saying: "The fleet's in." They will rejoice at the sight of the chapel ship, the Gospel ship, the food ship, the hospital ship, the Bible ship, the school ship, the Advance Special, and others.

My Pet Peeve

SAMUEL M. LE PAGE

For some time I have been entirely fed up with the efforts of our advertisers. Their claims are so preposterous and so overdrawn that no one seems to pay much attention to them. Most people just skip the advertising pages. Personally, I scarcely ever notice what is in the daily paper except the news and editorials. Once in a while my wife says to me, did you notice the ad regarding the sale of gowns at the Bonton, and I answer no. This always brings the response, where are your eyes? You read the paper this morning, didn't you? I guess I have just fallen into the habit of ignoring what the advertisers say.

Once in a while, however, I am tempted and break the rule. I don't know what little gremlin it was that tempted me recently when I was reading one of our religious publications. At any rate I took a glance at the advertising on the pages towards the back of the magazine. The first thing that met my eye was one entitled, "reduce." It was not a mere corset or girdle that was being advertised. It was an adjuster. It trims the hips and eliminates that spare tire, waistline roll. The satin trimmed panel laces right up to the bra, the fine print stated. One hundred per cent guarantee and ten days free trial. That sounded interesting so I turned over a page and right there opposite the column devoted to prayer and meditation was the picture of a youth with a pained and pinched face. The blurb attached soon informed me what the trouble was. The young man needed the gentle mild laxative that Dr. Brombaugh had compounded. It is pleasant to take and very gentle.

My quest was getting intriguing. The next page told me of an amazing new discovery by skin doctors that removes not only moles and black heads, but that sallow complexion as well. Send no money, ten days free trial. Mr. Jones of Oshkosh made $30.00 per day selling our new product during his spare time. Write for our free booklet.

But the prize of them all I found in the midst of the comments on the Sunday school lesson for the next week. The caption said, "Large Bras." It was illustrated after the order of one of those "before and after" affairs. There was the picture of a young woman, sad faced and flat chested. Then opposite was the picture of the same young woman with a smile of satisfaction on her face and with the chest bulged out where it ought to be bulged. By keeping one eye on that ad, I got a lot out of the Sunday school lesson.

What is the world coming to when our religious publications are reduced to such extremes in order to make ends meet? It is a sad day for us all. I am accustomed to having my sports news interrupted by some announcer telling me of the mild mellow flavor of Whoosit's beer or some half stewed sister sighing in an inspid voice, "how good can wine be." My news I receive with interruptions such as a flat voiced soprano can bring by singing of the excellencies of some new car, or the sudsy quality of some soap powder, but I haven't become accustomed to having my Bible reading interrupted by pictures of those secretly adjustable, inside controlled bras.

I used to think that old story about the poor church without song books was funny. One day a patent medicine salesman came along and in his pity offered to furnish some books if they would permit him to insert an occasional line of advertising. Since the church was poor and the need great the deacons gave their consent. But when the song books arrived the whole church lifted its eye brows in mild surprise. One of the deacons proceeded to line off an old familiar hymn, "Hark! the herald angels sing." That was all right, but the next line went like this, "Beechams pills are just the thing. Peace on earth and mercy mild. Two for an adult and one for a child." But do you know, that story ain't funny any more, Magee. It is hitting too near home. So I guess I will just continue to ignore the ads, especially in the religious papers.

Library of the
UNION THEOLOGICAL SEMINARY
New York

A PASTORAL PARABLE

J. EDWARD CAROTHERS

"On The Man Who Was Critical"

Now there was a man in the Temple who had felt called by the Lord to be a critic of all therein, and he was diligent. He picked the hymns and the prayers until they were shredded finely like unto the breakfast victuals made by the Falls Niagara. And he found the flaws in many teachers, students, officers and pastors through the years.

So diligent was he in the fulfillment of what he thought the Lord had called him to do that he would nightly lie awake in his chambers and compose mighty lists of his next day's occupation, and he would go forth like a hornet and sting the whole population, man, woman and child, until they were sure there was no good within them.

But death, as it does to all men, came to the critic and his soul was opened up that the Eternal might decide if it contained treasure worth taking to the Heavenly Places; and much was contained therein, but not of worth. For the man had become filled in his soul with the faults he had found in others.

And the Eternal closed again the openings in his soul and cast it upon the great heap beyond the Pleiades where the Kingdom of the Dark is found.

Presbyterian Merger

ATLANTA, Ga. (RNS) — Special committees of the Presbyterian Church in the U.S. (Southern) and the Associate Reformed Presbyterian Church announced unanimous agreement here on a plan of union to be submitted to the governing bodies of both denominations in June.

The plan will be presented in the form of a report setting forth recommendations on the basis of which union may be consummated in 1952 provided that local presbyteries of both bodies approve the merger by a three-fourth majority.

Under the proposed plan doctrinal standards, for the most part already accepted by both groups, would rest in the Westminster Confession of Faith and the larger and shorter catechisms. The Book of Church Order of the Presbyterian Church in the U.S. would be the basis of government, worship and discipline in the united church.

One of the points covered in the plan is the disposition of Erskine College, Due West, S.C., which is now supported by the Associate Reformed Presbyterian Church.

The plan calls for continued support of the college by the united church in the amount of $50,000 per year for 10 years so that college alumni will have time to develop a continuing plan of support.

Clemency For McGee

NEW YORK, March 29 — An appeal for executive clemency for Willie McGee, who failed this week for the fourth time to win a Supreme Court review of his Mississippi rape conviction, was asked of Governor Fielding Wright of Mississippi by Walter White, executive secretary of the National Association for the Advancement of Colored People.

"In view of the uncertainties surrounding the conviction of Willie McGee," Mr. White wired Governor Wright, "the NAACP urges you to grant executive clemency as an act of mercy. In the minds of millions in this country and abroad, McGee's guilt has not been established. A humanitarian act on your part would help dispel the widely held view that it is impossible for a Negro accused of crime against a white person to get justice in Mississippi. We urge you to take that positive action."

The refusal of the Supreme Court to hear the case means that McGee will be electrocuted unless his attorneys can win further delays.

Mrs. Tilly Honored

Mrs. M. E. Tilly, who is in charge of women's work for the Southern Region Council, was recently featured in an article in *Collier's* magazine. We reprint, with pleasure and pride, the following editorial comment on the article by Mr. Alfred Mynders, editor of *The Chattanooga Times*:

"Mrs. Tilly lives in Atlanta, but is well known in Chattanooga and any other Southern city. She was a member of the President's Civil Rights Commission. In her sixties, she is so well known and so widely admired that whenever injustice and intolerance rear their head anywhere in the South she can arouse her friends in that particular community to see that wrongs are righted. . . . Helena Huntington Smith, who writes about Mrs. Tilly in *Collier's* says:

"'For all her bold trampling on tenderest Southern corns, she does it, somehow, as a member of the family. And instead of disowning her, the family showers her with honors.' One of many honors awarded her was the highest award from the North Georgia Conference of the Methodist Woman's Society which honored her 'because you have stretched our minds and hearts to recognize our kinship with all men everywhere.'

"Northerners will read the splendid article in *Collier's* with admiration for Mrs. Tilly. Southerners who have the joy of her acquaintance will read it and will then stand up and cheer." — Reprinted from the *New South*.

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Threats To Freedom

PHILADELPHIA (RNS) — Nine trends in the United States were cited by the Friends Peace Committee of Philadelphia as threatening civil liberties and freedom.

"There is rapidly developing in the U.S. a drive for uniformity and for the suppression of opposition view . . . which is the antithesis of the religious philosophy of Friends," the Quaker statement said. It was issued for the 270th yearly meeting of the Arch Street and the Race Street Friends, which jointly sponsor the peace committee.

The committee cited the following trends as cause for alarm: local and national loyalty oaths; politically-inspired trials; plans for regulation of manpower; increasing censorship and control of press and radio; exclusion and deportation of "unreliable" foreigners; attempts to fasten conscription and universal military training upon youth; use of civil defense to create a war psychology; labeling of liberal ideas as subversive; and increasingly frequent attempts at thought control.

The Arch Street Friends moved to send a representative to the Pennsylvania state legislature to oppose a proposed loyalty oath bill for all state and local civil employees, including all public school teachers and the faculties of state-supported colleges.

Action Against Corruption

NEW YORK (RNS) — Urging federal, state and local officials to search out and prosecute gamblers, the General Board of the National Council of Churches asked supplementary legislation on all levels of government to deal with corruption.

In a statement issued here the board declared that "churches should support public servants who courageously participate in such efforts."

"No matter how adequate the laws and how conscientious and persistent the agents of enforcement," the board said, "morality

government will not be achieved unless d until it is demanded by the people.

"We therefore call upon the churches to ouse their members to action and to edu- te them to an understanding of the issues volved, to study the appropriate measures be taken in the community, and to unite eir forces for the initiation and support appropriate measures so that moral integ- y and common honesty may prevail. The cal community can put its own house in der if it will."

The board found public reaction to the nate hearings on inter-state crime reassur- g. "It appears that most of the people have t become cynically indifferent," it said. he nation's conscience is aroused by new idences of corruption, bribery, syndicated mbling and lawlessness."

At the same time the board held that "it not only gambling syndicates and the pub- officials who protect them that are in- lved," but all who patronize gambling tablishments help to corrupt government.

"The so-called 'innocent' forms of gam- ing, such as legalized race-track wagers, bet- ng on athletic events, lotteries, bingo and e like," the board said, "contribute to the eakening of the moral fibre of the individu- and lower the moral tone of the com- unity. An example is furnished by the isclosure of 'fixed' basketball games."

The statement ended with a re-affirmation f the board's conviction that "the only last- gly effective solution to the problems posed y the recent disclosures is to be found in e attainment of moral integrity by the in- ividual under the grace and guidance of od."

Reform Movement

New York — The National Council of hurches, the nation's largest religious body, hrew its full moral weight behind reform egislation at every government level to com- at gambling and crime.

The National Council's General Board, which serves as the policy making body of he interdenominational agency, unanimously pproved a policy statement calling for meas- res to correct the "moral delinquency" rought to light by the sensational Senate Crime Investigating Committee headed by Senator Kefauver.

On the gambling and crime statement, the oard stressed that punitive actions against riminals, tighter gambling laws and addi- ional legislation were not sufficient in them- elves to wipe out criminality.

The only solution to the problem passed y the Senate Crime Committee, the church- men asserted, was a "stricter standard of moral integrity achievable under the grace and guidance of God."

Indifference to corruption, the board said was a primary cause for crime, adding that "abstinence from misconduct is not enough."

"No matter how adequate the laws and how conscientious and persistent the agents of enforcement," the board said, "morality in government will not be maintained unless it is demanded by the people."

"We therefore call upon the churches to arouse their members to action and to educate them to an understanding of the issues involved, to study the appropriate measures to be taken in the community, and to unite their forces for the initiation and support of appropriate measures so that moral integrity and common honesty may prevail. The local community can put its own house in order if it will."

Roland Williams, age five, sees that "SnowBall" the bunny rabbit gets his vitamins at the Morgan Memorial Youth and Childrens Center where 1,297 boys and girls of 26 nationalities were enrolled in 58 clubs and classes during 1950.

Terminal Date On UMT

Minneapolis, Minn. (RNS) — Methodist leaders from Minnesota, North Dakota and South Dakota have asked for a definite terminal date on the universal military training bill now before Congress.

In an area cabinet meeting here, 13 district superintendents joined Bishop Ralph S. Cushman, St. Paul, in sending telegrams to area Congressmen recommending that "such a fundamental change in proven American policy should be reviewed by Congress periodically."

"The universal military training aspect of the bill during peacetime is a threat to our American democratic principles," Bishop Cushman said. "This type of peacetime conscription is the thing we detested in Nazi Germany, Fascist Italy and Communist Russia."

Methodists in the three states were asked to telegraph their Congressmen about the bill.

President And Editors

Washington, D.C. (RNS) — President Truman told a group of Protestant editors that "denominational quarrels should be overlooked" in this time of crisis.

The President spoke informally in the White House rose garden to delegates attending the 32nd annual meeting of the Associated Church Press.

He said that this nation is attempting "to mobilize the moral forces of the world against the unmoral forces," and that church papers and their readers could help substantially in this aim.

Mr. Truman added that he is "somewhat hipped" on this subject since it is "the most important thing in the world today."

He urged the editors to give every support to those forces that "believe in honor and ethics, and uprightness and the keeping of agreements." When these forces are in control of the world, he said "we will have peace."

Books Reviewed

"Searchlight: An Expose Of The New York City Schools"

By David Alison (pen name). Teachers Center Press, N.Y., 1951. Price, $2.00.

These are severe days for public education throughout America. Economic strain on the fixed income groups such as teachers, over-crowding of inadequate facilities through a combination of war-restricted building and post-depression rise in the birth-rate, and threats to academic freedom from hysterical anti-Communists, coupled with the quiet intrigues of the Communists themselves have put public education in a highly unenviable position. This is true throughout America. The expose directed at New York City schools could, no doubt, be duplicated to some degree in every city. However, the largest city in the world has complications not present everywhere. Racial and linguistic groups there, are of sufficient size to maintain their independent culture, and the operation of a homogeneous public system of education seems to be shot through with competitive cultural interests. Unfortunately, the Board of Education is a political plum-tree from which the fruits of the electioneering season drop to the loyal worker in the orchard.

This expose is the result of the "banning" of the Teachers Union, and the suspension of "the Eight," a group of eight teachers who headed the union and had an average service record of over 20 years each. They were purged, according to this account because they were Jewish, union leaders, and progressive. Their political opinions were the issue, and not their teaching in the schools.

In its march toward the climax of the banning of the union it picks up some discouragingly dirty linen and puts it on display. The graft on school repairs and upkeep is made evident. The deteriorating sufficiency of teaching facilities through an inadequate replacement and new building program makes the future look bleak indeed. The bigotry of some teachers is appallingly reported, and the failure of the Board of Education to deal with it is laid out in lavender. The influence of the *Tablet,* newssheet of the Roman Catholic diocese of Brooklyn, is demonstrated as tremendous. The unfitness of Mr. George A. Timone, nominee of Cardinal Spellman, appointee of ex-mayor William O'Dwyer, and father of children attending parochial school, to be a member of the Board of Education is consistently asserted by this book.

This book is not an even-tempered and well-documented scholarly work. It is hot and bitter. Its documents are carefully chosen to show only one side, and the reader senses a repetition of some documents as evidence for many different points, which is valid, but tends to give the impression that the quantity of evidence is more overwhelming than is the case. Several points weaken the book. It is on the "party-line." The vocabulary, for example, is ill-chosen. They refer to "the Eight" in the same manner in which the Communist Party and its associates referred to the "Martinsville Seven." This numerology becomes tiresome. Also, as the seven *confessed* Martinsville rapists were persistently referred to by the C.P. as "innocent," so in this volume every teacher defended is "exemplary." This could have been avoided if the author wished to do so. Again, the members of the Board of Education, and the Regents of the State of New York are all condemned because they are men of affluence, "corporation lawyers," and men of Wall Street.

Professor DeBoer of the University of Illinois has written a judicious foreword and says, "One need not endorse or vouch for all the statements in the volume in order to hope that it may serve effectively. . . ." Such reliable sources as the editorial page of the *New York Times* and the Commission on Christian Social Relations of the Protestant Episcopal Church, Diocese of New York, suggest that all is far from well with public education in New York City.

This book will sharpen your consciousness of your responsibility as a citizen for the maintaining of our public school system, a system in difficulty from lethargy and complacency of the citizenry from Pasadena to New York City — and I suppose points in between. — *Reviewed by J. F. Olson.*

"Fellowship Evangelism"

By Harry C. Munro. The Bethany Press, St. Louis. Price, $2.00.

The National Christian Teaching Mission is a project originated by the International Council of Religious Education. For local churches that have been unable to participate in the larger program of this mission, Mr. Munro has published this manual. It gives detailed directions, step by step, including charts, cards, and other aids, to be used in an evangelistic campaign. It is an eminently practical book for conducting an evangelistic campaign. The reasons for certain procedures are presented and defended so that the program rests upon a religious point of view as well as an efficient system.

Mr. Munro has written widely in the field of religious education, and now heads the department of religious education in Brite College of the Bible, Texas Christian University. He is ordained as a pastor of the Disciples of Christ Church, and has served pastorates of that denomination, on their Board of Publication, and in their missionary training program. He is an effective leader of his denomination, eighth largest of the Protestant denominations. — *Reviewed by J. F. Olson.*

"These Harvest Years"

By Janet Baird (ed.). Doubleday, New York. Price, $3.49.

At the time of the Revolutionary War the expected longevity of the colonial population was 35.5 years. Today it is twice that for American women and a few years less than that for the "weaker sex" of men. Prospects are that our expected longevity will continue to increase so that thirty years from now we will have twenty million persons in our country over the age of 65. Most retirement programs are geared to that age. Can we do better than the Home for Aged?

This book is a collection of writings by twelve experts in the field of geriatrics who offer practical solutions for the problems of abundant living after 40. It deals with economics, physical and mental health, appearance, hobbies, travel, community activity, and includes chapters by clergy of the three major faiths on spiritual strength. It is detailed, practical, and authoritative. Among the authors are doctors, a dentist, a psychiatrist, a travel editor, and an insurance research expert. Dr. Joseph R. Sizoo of New Brunswick Theological Seminary has written the chapter entitled, "The Answer of the Christian Faith."

Since geriatrics begins where pediatrics ends one does not have to reach forty to find this book valuable. Certainly it would serve well as a companion to Maves, *Older People and the Church,* for the religious worker or clergyman. Pastors should know their geriatrics! And of course, we all grow older so it has a universal appeal.—*Reviewed by J. F. Olson.*

"The Book Of Leviticus"

By Charles R. Erdman. Fleming Revell Company, New York, 1951. Price, $2.00.

This brief expository book on Leviticus falls into place with twenty other similar volumes by the professor emeritus of practical theology at Princeton Theological Seminary. It is an essentially conservative approach accepting as it does the Mosaic authorship of Leviticus, omitting the relation of the Holiness Code to Ezekiel, and finding throughout "types" of Christ. He writes, "Furthermore, this is a Treasury of Prophetic Symbols. Herein lies its supreme value. This is a book of types and shadows which find fulfillment and substance in the redeeming work of Christ and in the lives of His followers. . . . The entire Epistle to the Hebrews is an interpretation of Leviticus." (10)

Among all the books of the Old Testament the average Christian reader turns most

quently to Psalms and least often to Levi-us. Yet Leviticus is important since it ovides the rubrics for the Psalms as liturgy. rein, too, is the ecclesiastical system of Post-exilic period through the time of us and to the destruction of the Temple 70 A.D. Paul's attitude toward the Law d the end of Temple worship seem to ve made Leviticus a dead-letter for Chris-nity. Except for commentaries and intro-ctions to the Old Testament, the latter hich generally deal with the Pentateuch as whole rather than with specific books of there is nothing available to the preacher lay-reader seeking to lay hold of the values Leviticus.

This volume, without bibliography or in-x, is not very satisfactory. — *Reviewed by F. Olson.*

hanks To Foundry

The following letter was sent by President ngman Rhee to Dr. Frederick Brown Har-s, pastor of Foundry Methodist Church, Washington, D.C., in appreciation of funds nt to aid the people of Korea:

First of all I must express the sincere anks and appreciation for the check of 300 which our dear friends, the Foundry ongregation sent to me for the poor suffer-g people of this war-torn land. The good ord bless every one of them. We wish e could attend the Sunday morning services ith them and enjoy their warm spirit of llowship again. Yes, Foundry Church is ur church in America and we are proud of . How grateful we always are for your reat love for our people.

I turned the aid fund over to the U. N. ommittee, because it was understood to ave a separate committee to handle all the id funds and I did not wish to make use f it without going through the regular hannel. But the U.N. and E.C.A. have not ome to a definite understanding regarding ow to handle the relief funds and returned e check to us. So we have given it to e Mayor of Seoul, Keepung Lee, who is aking care of the refugees in Seoul, who re suffering intensely from cold and hunger.

Your letters answering the groundless ac-usations some of our opponents are de-iberately circulating are most appreciated by ne. Without you and other friends in Amer-ca to defend me, they would have succeeded n their vicious smear campaign against me The good Lord above us, and the good riends behind us, are the main source of ourage and inspiration, that sustain us hrough these difficult days.

The recent press reports in America throw dark picture of our war situation. It is not o gloomy. In fact, we feel stronger and afer than ever. We have 200,000 ROK sol-diers, whose spirit and morale is higher than ever before. In addition, there are nearly 300,000 U.N. forces that are fighting shoulder to shoulder with our boys. We are training our youths day and night to prepare for 500,000 men. General MacArthur and U.N. members here are supporting our request. When we have this additional army fully armed and equipped, we will have nothing to fear. And our boys say that the Chinese opium-soaked Red army is far inferior to the North Korean Communist army as fighters. Their superior numerical strength is all they count on; but we have the superior weapons and air power to combat the invading hordes successfully.

Bishop Lord On Crime

Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church, was the speaker Sunday morning, April 1st, at the Union Men's Communion Breakfast for the men of the eighteen Protestant churches in Central Square, Cambridge, held in Grace Methodist Church beginning at 7.30 a. m. Taking for his subject "Flower of Evil," Bishop Lord spoke in part as follows:

"The face of evil is always hideous. As the American people beheld that face and realized that this was secularism in full bloom, there were great expressions of moral indignation and many calls for further investigations. What we failed to realize was that this was a natural consequence of the spirit of our times, a flowering of the evil that we had embraced as a people. All share in this guilt. The soil of our morality has produced a crop of weeds, but we are a part of the soil.

"Disrepect for law, a desire to win at any cost, a lust for quick and easy money, disregard for old sanctions of conduct, gambling widespread, an all-time high in the consumption of alcoholic beverages, breakdown of moral restrictions, commercialization of the Sabbath, broken homes, success spelled with a capital 'S,'—this is the soil from which such weeds as Costello, Adonis, and Luciano have sprung. We have lost face before the world and before God. Our sins have found us out. Good men, sworn to maintain the law, have circumvented the law they should have supported. High officials have been corrupted. The very strongholds of personal and social morality have been invaded. What do we do in such an hour?

"Are we to pass more laws? We have learned that good laws fail to make good people. Good people can undermine good laws. We can be 'within the law' and yet be 'without ethics.' When crime and lawlessness are rampant, the passing of more laws and increasing of penalties for violations will, in the long run, have little effect in improving the situation. Law is not the answer!

"Only as men achieve and maintain moral fellowship with God do they find victory over evil. This involves, first of all, humility and repentance for present failure; it involves the acceptance of new motives and a new heart through sincere worship; it involves a new program of justice and mercy in human dealings. This is the fruitage of moral fellowship with God.

"That we in this communion breakfast may make a dedication of our lives to this holy purpose, I propose the adoption by all here this morning of the following statements:

"Recognizing the need for greater personal and social integrity within the nation, I covenant:

"1. To pray each day, preferably with the members of my family.

"2. To seek constant enlightenment, remembering that old and accepted ways of thinking and doing are not necessarily good enough for our day.

"3. To obstain from gambling and games of chance, however worthy the cause.

"4. To refrain from the use of alcoholic beverages.

"5. To refuse to accept 'privileges' that may be mine by virtue of the position I hold, if they are denied to others.

"6 To remember that some courses of conduct that are socially respectable are not ethically right. They may be within the law but without ethics.

"7 To oppose those who laugh at moral irregularities and mock righteous endeavor.

"8. To believe that no power in this world, present or to come, can separate me from the love of God which is in Christ Jesus my Lord (Romans 8:38)."

Cavert Sees New Unity

WASHINGTON, D.C. (RNS)—The National Council of Churches was described here by Dr. Samuel McCrea Cavert of New York, its general secretary, as "a laboratory in which research is being conducted to determine what kind of unity is possible in Protestantism."

Dr. Cavert was a speaker at the 32nd annual meeting of the Associated Church Press which comprises editors of Protestant publications in the U.S. and Canada.

Stressing that the National Council was an example of co-operation, not church union, he said:

"A new kind of denominationalism is arising. An individual is a more ecumenical Christian because he treasures his own heritage. He sees his own church as part of the whole Christian movement."

Another main purpose of the National Council, Dr. Cavert told the editors, was "to find out whether a large organization and a vital spiritual life can go hand-in-hand."

Formation of the National Council, he said, reveals a greater adaptability to new conditions than church people have been accustomed to accept.

He declared that the National Council illustrates "that in revolutionary times the church is ready to face new conditions."

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The Other Oberammergau

(Continued from Page 4)

season of 1950 something like 1700 public balls were given, attended by a half million people. But you can be quite sure that not one of the refugees in and about Vienna, not one of the city's many poor attended these balls. They could not afford the $1.00 they cost.

Vienna is rebuilding its wonderful public structures. A new roof in multi-colored tiles is going on the cathedral, the facade of the opera house has been completely restored. But little has been done to rebuild the houses of the poor, the tuberculosis rate is high in the city and thousands of children will have to be fed by some special charity for years to come.

By the end of 1950 some 3,000,000 pilgrims had come to Rome from many parts of the world. They visited the four major basilicas of the city, they repeated the prayers and creeds, they were blessed in special audiences by Pope Pius XII, they received the plenary indulgence. But very few of these millions ever visited the *borghate* outside of Rome where the city's outcasts live, very few of them spied the caves in the very heart of the city where those whom the Italians call the "roofless" people had found a crude shelter, and very few visited the families living by the hundreds under the arches of the old Roman aqueducts.

The Vatican arranged a marvelous exhibition of religious art, and beside it what was called an Exposition of Charity, for the church preaches fraternal love, and urges the importance of welfare work. Was it of any significance, I wonder, that many people saw the works of art, and few, it seemed, visited the Exposition of Charity? A separate hall was devoted to each category of persons who needed the loving care of Christian people: the poor, the sick, the captives, the refugees, the migrants, the young. And afterwards I walked through Rome and saw them all, the poor in their misery, the sick in their wretchedness, the captives in their prisons, the refugees in their camps, the homeless in their caves, the young in the streets; not pictures nor statistics, but needy human beings, largely forgotten, largely neglected. The Rome of the Holy Year was one Rome. There was another Rome that even the pilgrims seldom saw.

There is the Naples of the gorgeous waterfront, and the island of Capri and the old monastery of Amalfi. There is also the Naples of the dark tufa caves teeming with homeless humanity. There is the Messina of the beautiful straits, and there is the Messina of the cellar holes. There is the Athens of the fine shops and hotels and the crowning glory of the Parthenon, and there is the Athens of the Piraeus where the poor live in their hovels.

The other Oberammergau is but a symbol of the contrasts that exist all over this war-split world. It is split into contrasting portions; in one the fortunate live and prosper, in the other the unfortunate languish and die. We cannot abandon the victims of the war — not yet. For they endanger the peace. Unless we can build a better world for them we shall not be able to build a better world for ourselves and for our children.

It is not, however, because my peace and your peace are threatened that we try to remember these forgotten people of a war-divided world. No, it is because our hearts go out to all earth's lonely children — for their own sakes. Jeanne, and Hans, and Antonio and Chrisoula, — they too deserve a chance, the same chance we covet for our own children. Our hands must reach across the ocean to help, or they will have no chance, and nothing to cling to but false promises and vain hopes. And if our arms are not long enough to reach across the ocean, then there are organizations like CARE that exist to lengthen our arms, until they are able to reach into the barracks, and camps, the caves and the ruins, the cellar holes and the attics, where little children are. Lonely, they crave our love. Homeless, they seek a shelter. Hungry, they plead for bread.

For all of us, whatever our religious faith, each year can be a Holy Year as we find our way into the heart of a little child, and minister to it in the spirit of Christ.

On A Wide Circuit

W. W. Reid

Quakers vs. Candle-Snuffers

There appeared the other day in—of all unnecessary places—a magazine for chaplains, a compilation of all the old bromides in favor of military force and against pacifism as instruments of justice and peace. But the bromides were clothed in an amusing similitude to erudition, and the effort to seem logical became so illogical as to make any student of Jevons weep.

Into the midst of this strange whistling in the dark there was inserted the most illogical of all the arguments: an appreciation of the pacifism of the Society of Friends, but a disallowance of such position to anyone else who follows the same Master. And the reason seems to be that the Friends "represent a long history of relating themselves to the hard facts of life, and they have been skilled in finding ways of assuming genuine moral responsibility which involves much sacrifice and great courage, in spite of their non-resistant principles." The trouble with other Christian pacifists (says this argument) is that they are "victims of a curious hysteria" because they "try to live by a principle which cannot relate itself to the hard facts of life."

Concludes this phase of the argument: "In dealing with the more extreme and less disciplined forms of pacifism one finds himself longing for the fine and steady urbanity of the Quaker."

True, the Quaker—whom the government and even the militarist expect to be and accept as a pacifist because his sect has been consistent in its position against war—can afford to be "urbane" or non-hysterical, if that be a particularly desirable objective in life. But, it seems to me, that the hysteria is rather on the part of those who insist upon the use of force to gain moral or righteous objectives, and who insist that all others (except long-time Quakers) must not exercise Christian conscience in the matter. (We do not here go into the deeper question as to whether or not all the "causes" for which one's government might take up arms are moral and righteous: or if all issues are sharp black and white and there is no gray.) If one longs for "fine and steady urbanity" and an avoidance of hysteria, he had better not lie down in the same bed with those who are organizing American life around the idea

t the nation's and democracy's salvation d come through greatly enhanced military ght.

personally know no pacifist of any re- ous faith who is not as eager to assume nuine moral responsibility" as are my ny Quaker friends. And I would that thodism and all other churches gave them tinued backing and the opportunity to be- ne "urbane." Certainly those who have en the pacifist position in recent years e had need for plenty of courage, and e had a problem that has helped form eat Christian character."

The pacifist believes that when early-cen- y Christians condoned the use of armed ght "to overcome the evil forces of the rld" —even when they thought of them- ves as "instruments of the judgment of d"—they then and there departed from basic tenets and teachings of original ristianity. There grew up, what we still ve, a "compromise Christianity." Yes, the urch grew in numbers after that (it always es when the bars are let down): but ristianity became diluted. Other com- omises followed, and the "mess that we in" is the inevitable result. One can ly wonder what might have happened ross the years had the earliest principles the faith remained, and the smaller church own more slowly and with a brighter light.

The pacifist wants to recover some of that rly light for the church today. It is tragic hen church leaders run around—feverishly, s, hysterically—with candle-snuffers.

he Parson Looks At Labor

lair M. Cook

abor Moves Toward Unity

It is now nearly 15 years since the ranks labor's dominant organization were eached with the expulsion in September 936 of the 14 unions comprising the Com- ittee for Industrial Organizations within e A.F.L. The rivalry of the new Lewis- d group, whose constitutional formation of e Congress of Industrial Organizations ade the breach permanent in 1938, be- me very bitter in the pre-war years. Even , from the very start there have been umerous movements attempting to bring oth organizations into an organic unity to epresent both craft and industrial unions a single body. In October 1937, peace oked possible, but the compromise formula orked out was finally rejected. President oosevelt in 1939 asked the rival presidents reen and Lewis to re-unite the labor move- ent, but peace talks that year came to noth- g. In 1942 new "peace committees" were ppointed by both groups, but for a long me, perhaps partly because of the demands f the war, nothing significant resulted.

Recently, however, the ancient rivalry has ooled and the prospects for genuine merger have much improved. Both A.F.L. and C.I.O. have continuing merger committees, and although their last joint meeting was held last July, the stage is being steadily set for the great re-union. It may be a lot closer than many people realize.

Charles J. MacGowan, chairman of the A.F.L. committee, — whose own union, the Boilermakers, has recently completed a merger with the Blacksmiths — says the attitude at the July 1950 meeting was "friendly and co-operative" on both sides. Both A.F.L. and C.I.O. conventions last fall voted new backing to the efforts to unite the two groups. The lapse in the committee efforts is due, by mutual agreement, to the preoccupation of committee members with stabilization problems. MacGowan estimates that "around 200 to 300 problems connected with organic unity must still be squared away by the committees."

But the very cause of the interruption of the committee is serving perhaps better than any number of committee meetings to hasten the day of organic merger. There has developed increasingly a genuine operational unity between the groups which has never before been approached.

This trend was definitely put on a solid footing with the unprecedented degree of labor political co-operation prior to the last election. Then, the relations between the A.F.L.'s Labor League for Political Education and the C.I.O. Political Action Committee became more than friendly, even cordial; in some instances, they even shared offices and to a limited extent combined staffs and funds. But co-operation has really been hastened immeasurably by the demands of a united front in the stabilization program.

The United Labor Policy Committee, on which not only A.F.L. and C.I.O. are represented, but also the railroad brotherhoods, is doubtless the most powerful united labor front ever formed. The common problems faced have resulted in one of the most significant labor meetings held since 1936, but one which has largely escaped notice.

On March 20th and 21st, 700 representatives of city, state, and national organizations in both labor camps met in Washington, D.C. It was the first joint meeting of lower-level leaders in all these years, called to "set up the United Labor Policy Committee's plans for protecting all U.S. consumers by getting a realistic price control plank into the defense mobilization program." Both President Green and President Murray addressed the united group. And, according to one interpretation of the mild Murray speech (supposedly attuned to the conservatism of A.F.L. people) and the unusually rousing Green speech (supposedly a bid for C.I.O. approval), both leaders "envisioned a merged labor movement and made a thinly disguised bid for its leadership."

In 1936, there were about three and a half million unionists in the A.F.L., which still included the industrial unionists. Today, that group has considerably more than doubled and the C.I.O. membership is something like six million. Together, they will be a great force to reckon with.

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Boston Area Calendar

Apr. 13-14 — New England Conference Recreation Lab, Rolling Ridge.

Apr. 13-15 — New England Southern Conference Lay Leaders Annual Retreat, Monponset, Mass.

Apr. 16 — Worcester District Spring Conference, Wesley Church, Worcester, Mass. Afternoon session, 2:30 — reports and business; fellowship supper, 6:30 p.m.; Layman's Night Program, 7:30 p.m.

Apr. 20 — Annual meeting of Springfield District, Woman's Society of Christian Service, Asbury Methodist Church, Springfield, Mass., all day.

Apr. 20-22 — New England Methodist Student Movement, Rolling Ridge.

Apr. 22 — Interdenominational Communion Breakfast. Mechanics Hall, Boston.

Apr. 23 — Christian Social Action Conference, Southern District New Hampshire Conference, Arlington St. Church, Nashua, N. H.

Apr. 24 — Christian Social Action Conference, Northern District New Hampshire Conference, the Franklin (N.H.) Methodist Church.

Apr. 26 — Annual meeting of Boston District, Woman's Society of Christian Service, Hyde Park Methodist Church, 6:30 p.m.

Apr. 28 — Providence District Licensing Committee, Haven Methodist Church, E. Providence, R.I., 2:30 p.m.

Apr. 30 — Lynn District Spring Conference, Glendale Methodist Church, Everett, Mass., 2 p.m.

Apr. 30 — Springfield District Conference, Westfield, Mass., 2:30 p.m.

May 4 — Annual meeting of Lynn District, Woman's Society of Christian Service, First Methodist Church, Lynn, Mass., all day.

May 4 — May Fellowship Day.

May 6 — Providence District Conference, First Church, Pawtucket, R.I., 3:15 p.m. Dr. G. Ernest Thomas will be the evening speaker.

May 6-13 — National Family Week.

May 11 — Annual meeting of Worcester District Woman's Society of Christian Service, Leominster (Mass.) Methodist church, all day.

May 18 — Rural Life Sunday.

PERSONS

Dr. Orrin W. Auman, 78, who had served for 20 years as treasurer of the Methodist World Service Commission, died Mar. 29th in Wesley Memorial Hospital, Chicago, after an illness of several years. He had been treasurer emeritus of the commission since his retirement in 1944. Paying tribute to Dr. Auman at that time, Bishop Clare Purcell said, "He has brought to his office and work certain qualities of spirit which have made the office itself more than a clearing house for the various World Service agencies. He is more than the chief treasurer of The Methodist Church. His very name has become a symbol of our unity."

The Rev. Dr. William J. Villaume, director of the department of research and strategy of the Massachusetts Council of Churches since 1946, will resign May 1st to become executive director of the city church department of the National Council of Churches with headquarters at New York City. At the present time Dr. Villaume is secretary of the central department of research and survey of the National Council and a member of the section on planning and adjustment of local inter-church relations in addition to his duties with the Mass. Council of Churches.

The family of Mrs. Otto C. Goerner (Alma Marie G.) — Mr. Goerner, Mrs. A. James White (Helene G.), and Mrs. Henry Reuther (Gertrude) — have given three notable gifts to the First Methodist Church of Northampton, Mass., in her memory. A copy of the Bruce Rogers edition of the King James version of the Bible, bound in red goatskin, a lectern built to hold the large Bible, and 150 copies of the Book of Worship comprise the gifts.

Dr. Smith To Speak

James M. Gage

The program committee of the Martha's Vineyard Camp Meeting Association announces that Dr. Eugene L. Smith, executive secretary of the foreign division of the Board of Missions and Church Extension, will be the speaker at the Sunday service July 15th.

Dr. Smith gave an excellent and stirring address at the Social Union in Boston recently, challenging his audience with the unprecedented opportunity for Christian leadership around the world.

All those who have heard him are unanimous in agreeing with the editor of Zions Herald when he said, "Dr. Eugene Smith should be allowed to go into every possible section of America to stir the souls of the people called Methodists."

Dr. Smith will have first hand information concerning our work in South America and Europe, and the terrific problems which face all Christian workers in every land.

Jesse Seiple

Jesse Seiple, a member and official of the United Methodist Church of East Natick, died on March 24th at the Leonard Morse Hospital in Natick, Mass.

Mr. Seiple was born in Oxford, N. J., and had resided in Natick for 10 years. He was a member of the United Methodist Church, chairman of the finance, music and pastoral relations committees and previously was president of the board of trustees of his church.

He is survived by his wife, Margaret R. (MacDougald) Seiple, a daughter, Mrs. John Thompson of Ashland, Mass., his mother, Mrs. Laura Seiple of Oxford, N. J., and three brothers and four sisters.

Funeral services were held on Tuesday afternoon, March 27th at the United Methodist Church with the Rev. Ronald A. Mosley, pastor, officiating. Interment was in New Dell Park Cemetery, Natick.

Bishop Werner In India

Ohio Methodist Bishop Hazen G. Werner visits the bedside of a Hindu priest, a patient in the Methodist Hospital at Kolar, India.

"India will never go Communist," the Hon. Sri. H. C. Dasappa, Finance Minister of Mysore State, told Methodist Bishop Hazen G. Werner of Columbus, Ohio, in a special interview at the Indian government official's home in Kolar, India.

"The India people are too spiritual and too individualistic to embrace Communism," the finance minister stated. "If Communism becomes aggressive, India will be prompt to take up the struggle," he declared.

When Bishop Werner inquired as to what was India's greatest problem today, Prime Minister of Mysore State, the Hon. K. C. Reddy was quick to reply, "Food and the relating problem of health."

Bishop and Mrs. Werner are now making a survey of conditions in India and the Far East for the Board of Missions of The Methodist Church. They are traveling extensively throughout India at the present time visiting the missions of their church and talking with Indian leaders in education, government, religion and business. On his return to this country in May, Bishop Werner will make a full report of his findings to the 8,500,000 Methodists of America.

A Preston Bradley Mission sponsored by New England Unitarians is to be held in the Arlington Street Church, Boston, on the evenings of April 23rd to 25th at 8 o'clock. Dr. Bradley will give three messages presenting the gospel of liberal Christianity, under the general theme: "Christianity for These Times."

Mrs. William T. Brumby

E. Louise Richardson

In the passing of Mrs. William T. Brumby of Hudson, Mass., on March 6, 1951, not only has the Hudson Church suffered a great loss, but also the New England Conference Woman's Society of Christian Service. Mrs. Brumby gave unstintingly of her time and her talents to every phase of church work. She was an official member, a member of the music committee, a player of the carillon, a member of the choir, hostess for the morning church service, alternate delegate to Annual Conference and active in all the social activities of the church. Her pastor, the Rev. William C. Simmers, says of her, "She was the guiding spirit in all our church activities. When she came to a meeting you could be sure that it was filled with positive, constructive action. She helped establish the tone of the church atmosphere."

Closely allied to her church was her devotion to the Woman's Society of Christian Service, first as an officer in the local church, then in the district and then in the New England Conference where she served for four years as secretary of Christian social relations and local church activities. She gave unwavering loyalty to this work, teaching classes and speaking to over 50 societies, everywhere arousing admiration and enthusiasm. She went as delegate to the jurisdiction meeting in West Virginia, and if her health had allowed she would have served as a member of a jurisdiction committee. Her place in the society will be hard to fill.

Mrs. Brumby's enthusiasm, loyalty, and devotion will long be remembered by all who knew her. In her memory her friends in the Hudson Church and her neighbors in the town are planning a suitable memorial to her in the church which she so loyally served.

Mrs. Brumby leaves her husband, a son, a daughter, and a granddaughter, all of Hudson.

A Methodist church-wide Consultation on Youth Evangelism will be held April 17th to 19th at Scarritt College, Nashville, Tenn. The conference will bring together youth leaders from throughout the country to consider the entire field of youth evangelism and plan

program of 15 to 20 evangelistic work nps to be held this summer. The Rev. dward Ellis, Nashville, chairman of the nt committee on youth evangelism, said ff members of the Board of Evangelism, ard of Education, and the National Conence of Methodist Youth will participate.

ethodists At U.N.

Methodists from the Northeastern Jurisction who attended the U.N. Seminar in ew York March 27th to 30th are l. to r.: Front row: The Rev. W. George Thornn, Johnsonburg, Pa.; Warren M. Jones, ew Castle, Pa.; Melvin A. Zuck, Erie, Pa.; rs. Hugh W. Thompson, Bradford, Pa.; e Rev. Frank W. Grippin, St. Albans, Vt. Back row: The Rev. Winston A. Saunders, lingerlands, N.Y.; the Rev. Charles N. Geisr, Randolph, N.Y.; the Rev. Hobart F. oewey, Burlington, Vt.; the Rev. James H. aird, Amherst, Mass.; the Rev. Edgar F. inger, Forty Fort, Pa.; the Rev. Charles W. hillips, Kingston, Pa.

The following is the list of guest preachers cheduled to speak at the Morgan Memorial roadcast over Boston Station WVOM (1600) t 8:10 a.m. for the last half of April 1951.

pril 16 — The Rev. Francis W. Hensley, First Baptist Church, Stoneham.

pril 17 — The Rev. John Snook, Crawford Memorial Methodist Church, Winchester.

pril 18 — The Rev. Archer V. Turner, Immanuel Baptist Church, Cambridge.

pril 19 — Mr. Luther P. Cudworth, Christian Science teacher and former president of the Mother Church.

pril 20 — The Rev. Robert M. Rice, First Universalist Church of Arlington.

pril 23 — The Rev. Harold R. Beede, Evangelical United Brethren Church, Cambridge.

pril 24 — The Rev. Arthur Hopkinson, First Methodist Church, Greenfield.

pril 25 — The Rev. William H. Denney, Church of the Covenant, Boston.

pril 26 — The Rev. Rudolph Samuelson, Chaplain, New England Deaconess Hospital.

pril 27 — The Rev. F. Taylor Weil, Church of St. Matthew and the Redeemer, So. Boston.

pril 30 — The Rev. Ronald W. Ober, Arlington Heights Methodist Church.

Miss Mary Baakiam Jesudoss, 26, Indian nurse from Vellore, South India, arrived in Boston last week to take further training in operating room procedures at the New England Deaconess Hospital preparatory to taking over supervision of the Surgery Department at the Christian Medical College Hospital in Vellore. During her six-months stay, Miss Jesudoss will also specialize in the nursing techniques of lung surgery — a field she has been working in for the past three years under the supervision of Dr. Reeve Betts, former Deaconess surgeon now in charge of the Thoracic Surgery Department of the Christian Medical College Hospital in Vellore.

Dinner reservation for the Annual Meeting of the Boston Methodist Social Union on April 16th at the Church of All Nations, Boston, should be made no later than April 13th with Clintice L. Cowan, 45 Boutwell St., Dorchester, or telephone TA 5-9122. Bishop Lloyd C. Wicke, resident in the Pittsburg Area, will be the speaker.

Camp Merrowvista

The American Youth Foundation program of Christian Leadership Training for young people is again being offered at Camp Merrowvista in Tuftonboro, N.H. Camp Merrowvista was established in 1925, but in 1941, due to various war restrictions, was forced to suspend operation.

Last summer the camp was reopened for older young people from 16 to 21 years of age with two weeks each for older girls and boys. This summer, the camp will be open

EVENTS

for seven weeks and will include three weeks of camping for younger girls from 11 to 16 years of age.

Camp Merrowvista has been re-established through the efforts and co-operation of its leaders, graduates and former campers. It is being operated entirely by the Camp Merrowvista Executive Committee which maintains an office at 120 Boylston Street, Boston 16, Mass.

Pension Commission Meets

The Commission on Pension Legislation of The Methodist Church met in Centenary Church, St. Louis, Mo. Mar. 27-29, to study the present Disciplinary provisions regarding pensions and to prepare suggested changes in such legislation for the 1952 General Conference. Bishop Costen J. Harrell of Charlotte, N. C., presided.

Members present at the meeting were: the Rev. Rufus E. Wicker, Atlanta, Ga.; Lowe Watkins, Nashville, Tenn.; the Rev. Philip E. Riley, Fort Worth, Texas; C. A. Tolin, St. Louis; the Rev. Richard H. Johnson, Washington, D. C.; Theodore L. Miller, New Orleans, La.; H. Owen DeWeese, Elwood, Ind.; the Rev. Harold C. Buckingham, Oneonta, N. Y.; the Rev. Russell Clay, Whittier, Calif.; and Edgar L. Oakes, Caldwell, Ida. Miss Margaret Currie of Saco, Maine, served as secretary.

Easter was climaxed at the United Methodist Church in East Natick, Mass., by the reception of 45 new members into the church. This is the largest group ever received into membership. A "Welcome" was given to the new members on the evening of March 11th when officials of the church and the heads of organizations brought words of explanation and welcome. The Rev. Ronald A. Mosley is the pastor of the church.

ZIONS HERALD 125 YEARS AGO

April 12, 1826

The mist which has been cast by ignorance and folly over the authorship of the *Waverley Novels,* and the tales of the "Great Unknown," are all now dissipated. It had become necessary, that the author of the works should make oath to the fact; and Sir Walter Scott, of course, made oath that he was the author of them.

* * * *

Our friends in Canaan, N.H. have erected a neat Methodist Chapel, which was dedicated to the service of Almighty God the 5th of January last. The usual ceremonies took place, after which an appropriate discourse was delivered by the Rev. Benjamin R. Hoyt. The congregation was large and attentive. The singers performed that part of worship with promptness, and the services were concluded by singing an ode.

Another Methodist Chapel has been erected at Grantham, N.H. which was solemnly dedicated to the worship of Almighty God on the 9th of February last. . . .

* * * *

It appears by statements transmitted to Congress, from the Treasury and War offices, that the expenditures for laying out repairing, and making roads, canals, surveys, and maps, with every other expenditure incident or relating to internal improvements, for the years 1824 and 1825 (including investment in the Chesapeake and Delaware Canal stock, $192,500) amounted to the sum of $373,718.98.

Christian-Jewish Relations In Germany

Dusseldorf, Germany — A study conference on "The Church and Judaism," organized by the German Evangelical Committee for Service to Israel, met recently with representatives of the Federal Government and the Council of the Evangelical Church in Germany. The conference was attended by over 100 delegates from the Federal Republic, the Netherlands and Great Britain, and by representatives from eight Protestant student communities, from the Union of Jewish Congregations in the province of North Rhine-Westphalia, and from the Roman Catholic church.

The Dusseldorf meeting sought to answer the question how the Christians could live side by side with Jews, and how restitutions could be made to Judaism, which was still today suffering injustice.

Speaking from the Jewish standpoint, Rabbi Weinberg, of Frankfurt-Main, declared that the matter was a specifically religious one, and that it was a question "whether Jews and Christians could call one another 'neighbor'."

A letter addressed by the conference to Chancellor Andenauer in Bonn, published on March 12th, asked the Federal Government "to accord very special priority to the restitution of National-Socialist injustice, which bore hardest upon the Jews and those associated with them under the Nuremberg race laws."

The letter stated that the obligation, "recognized by the highest authorities, to furnish such restitution is still, five years after the collapse of Nazi rule, not being satisfactorily performed and is causing us increasing anxiety.

"Our work," the statement continued, "has convinced us that this state of affairs is an essential obstacle to the inward and outward peace of our people, and a fatal impediment to the full restoration of the rule of law, still so much troubled, and to the revival of a sense of respect for law, still shaken to its foundations. We therefore ask the Federal Government to undertake with the utmost expedition all necessary measures that the laws require may be passed covering the whole Federal Republic, and accompanied by such directives as will guarantee their application in both the letter and the spirit."

Protestant Editors Modify

Washington, D.C. (RNS) — A resolution asking that the church press be granted such exemptions from the proposed increased postal rates "as those guaranteed to nonprofit or charitable organizations or agencies" was adopted by the Associated Church Press at its annual meeting here.

The group comprises editors of Protestant church papers in the U.S. and Canada.

Adopted after a heated debate, the resolution, as approved, amended an earlier one submitted by the committee on resolutions.

As originally presented to the delegates, the resolution said that the ACP "disassociates itself from the claim sometimes made in its behalf that it desires governmental subsidies in the form of preferential postal rates for the religious press.

"We believe such preferential rates would constitute a violation of the principle of church-state separation which we support," the resolution added. "We ask no exemption other than those guaranteed to nonprofit or charitable organizations and agencies."

Dr. G. Elson Ruff, editor of *The Lutheran,* spearheaded opposition to the original resolution. He called it "dishonest" to reject preferential rates on the basis of the church state separation argument and to ask, at the same time, for exemption guaranteed to nonprofit organizations.

Dr. Ruff said that the ACP should either go on record as urging exemption for the church press in the proposed postal rate increases or as refusing such exemption altogether.

"If we did the latter," he said, "there wouldn't be a single delegate here who would approve the resolution."

The amended resolution was then offered and adopted with a few dissenting votes.

In another resolution, the editors expressed gratification that no effort was made this year to extend formal diplomatic recognition to the Vatican.

The resolution also praised President Truman for not appointing "a personal representative with the rank of ambassador to the Court of Pope Pius."

"We oppose the granting of any such special recognition to any church as an infringement of the Constitution of the United States, and as a disturbing factor in the relation between religious bodies," the resolution said.

The editors called upon the U. S. government to safeguard freedom of the press and pledged President Truman "every co-operation in his efforts to secure a just and lasting peace for all mankind."

Dr. George Walker Buckner, Jr., Indianapolis, Ind., editor of *World Call,* was elected president of the ACP. Other officers elected were G. Elson Ruff, Philadelphia, editor of *The Lutheran,* first vice-president; Emory Stevens Bucke, Boston, editor of Zions Herald, second vice-president; and William P. Lipphard, New York, editor of *Missions,* secretary and treasurer.

Koreans Thank Churches

Pusan (RNS) — Twenty thousand South Korean refugees attended a mass-meeting here which voted to send a message of thanks to American churches and church-sponsored relief agencies "for having helped us a great deal both materially and spiritually since the outbreak of the Korean war."

Drafted in the name of six million South Korean refugees in the United Nations perimeter, the message read:

"We have been thankful for your sending us necessary relief goods such as food, clothing and medicines, despite the difficulties of transportation in this war. If it were not for your helping us spiritually and materially, thousands more Korean refugees would have died from cold and starvation this winter.

"All free people on the earth today face the historical moment which will decide whether the individual should be able to defend the culture, religion and history that have been inherited from his ancestors.

"The six million South Korean inhabitants

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e down to this United Nations area with courage and determination to protect our dition and native land to the last. If e is any way in which we can possibly ly you for the generous assistance that been offered to us poor refugees, we will er spare our efforts."

nother Aspect Of Gambling

DITOR'S NOTE: Some few weeks ago Dr. gene L. Smith, executive secretary of the eign division of Methodism's Board of sions and Church Extension, came to Bos- to speak to the Boston Methodist Social on. Dr. Smith telephoned that his plane delayed, and the assembled Boston Meth- sts waited for an hour after the dinner hear him. A few days ago, Dr. Smith te this editor concerning the delay and l the following interesting story about at caused his delay in getting from the ton airport to the Methodist meeting:

I quite forgot to tell the audience that ht the funniest thing that had happened ing the day, and I am sorry that I pped it because I think it is worth passing I did not check my luggage on the plane ning up from New York in order to save e at the airport. Another fellow got off plane who did not have to wait for gage, so I suggested to him that we grab axi into town together. We had quite a . He had been to Miami to play the ses, and had gotten so disgusted with his es that that day on an impulse he left race track to take the plane up to Bos- .

He and the taxi driver got to talking ut the races and he got more and more ited about the tips the taxi driver was ing him. The upshot was that instead going to the bus station to let him out t, we cruised around the center of Boston about 10 minutes while he found a bookie place some more bets! Meanwhile all of r were waiting out there for me to make speech about the missionary program of e Methodist Church! I had to let him do because it would have cost him so much ra to take the taxi on out to where I nted to get off and then come back."

DR. EUGENE L. SMITH,
Board of Missions and Church Extension
New York, N.Y.

dian Ministers Suffer

BOMBAY — Indian ministers of The Meth- ist Church have been reduced — on many casions in the villages in which they work to eating horse feed. A substantial num- r have developed tuberculosis because of lnutrition; some have been removed to nitariums operated by the church, and a v have died.

This report has been made to a CARE presentative by W. W. Bell, branch treas- er for the Methodist Board of Missions and one of the four managers of the Inter-Mission Business Office in Bombay, which handles all financial affairs of 72 Protestant mission boards and societies.

The four principal American churches which use the Inter-Mission Business Office as a clearing house are the Methodist, Congregational, Presbyterian and Church of Brethren. The latter three churches also report great hardship among their native ministers.

In discussing the need for such help as the $10 Indian food packages which Americans can order through CARE, 20 Broad St., New York City (or any local CARE office in the United States), Mr. Bell cited several other examples of extreme suffering as the result of India's crop failures.

One of the most recent "sore spots" on India's hunger map, he said, was Baroda city and Baroda district, north of Bombay in what was formerly Gujerat but which is now part of Bombay State.

• • • • • •

"The country which first employs Christ's method all out (not selfishly or stingily) will conquer the heart of the world with love and there is no other true conquest."

* * * *

Frank C. Laubach, "Wake Up or Blow Up."
Fleming H. Revell, New York

• • • • • •

"You see hunger on the faces of the people here in Bombay," Mr. Bell said, "but there is very real hunger in Baroda."

The Baroda problem was created by a disastrous lack of rain during the last growing season.

From Almora town, Garhwal District, Uttar Pradesh, Mr. Bell has received reports of intense hunger among the people. This is in the Kumaun Hills, northeast of Delhi, and the area rests against the undefined boundary between India and Tibet. Lack of transportation, Mr. Bell said, is one of the chief causes of the hunger in that district.

The Methodist Church operates a tuberculosis sanitarium and hospital for lepers at Almora, but it is becoming increasingly difficult to feed the patients and many are seriously undernourished, Dr. Manohar Masih, superintendent of both sanitarium and hospital, has written Mr. Bell.

A similar situation exists at Madar Union Sanitarium, operated jointly by several churches at Ajmer City in tiny Ajmer State, in the desert southwest of Delhi. Dr. Sherwood Hall, a former Korean missionary, is in charge of the sanitarium.

In addition to its $10 package, which can be sent to specific individuals or institutions, CARE also has a $5 "surplus food" package which can be ordered for types of recipients in India. Selection will be made by CARE representatives in co-operation with representatives of CARE's member agencies, according to the donor's wishes.

Boycott Of "Green Pastures"

NEW YORK (RNS) — A plea that religious groups boycott the current Broadway revival of "The Green Pastures," was issued here by Bishop Decatur Ward Nichols of the African Methodist Episcopal Church. He charged that Marc Connelly's Pulitzer prize-winning comedy was "irreligious and stupid."

"When the world is faced with a breakdown of the moral principles of living together in peace and harmony," he said, "nothing is more important than to uphold the sacredness of a people's religion.

"A cigar-smoking 'Lawd' carrying on in the best 'Amos and Andy' tradition can only serve to perpetuate stereotypes of Negro people and their religion."

Bishop Nichols issued the boycott appeal in an open letter to the National Conference of Christians and Jews, Francis Cardinal Spellman of New York and "leading Protestant clergymen." Among the latter were Bishop Henry Knox Sherrill, president, and Dr. Samuel McCrea Cavert, general secretary, of the National Council of Churches.

The Negro bishop said that "the entrepreneurs of Broadway have disinterred what should have been locked away forever as a shameful anachronism." He added that the play had been a box-office success in the '30s "because our concept of the role of Negro people in the scheme of things had not then come of age."

"When one thinks of the tremendous efforts being made by the Soviet propagandists to dent the spiritual armor of the American Negro," Bishop Nichols said, "we must concede that the Negro church is a most powerful factor in our present-day society. It stands today as always, a mighty fortress against all forms of irreligion and Communism in particular."

The bishop stressed that he had no desire to advocate theatrical censorship "in the strict sense of the word," but asked only "good taste, dignity and truthfulness in dramatic presentation of religion."

"Like its late counter-part, 'The Miracle,' any such distortion of things spiritual should be condemned to the scrap heap," he said. "Reverence for God, whether it be the God of the Jew, Catholic, Hindu or Protestant, is the only salvation of mankind today. Let us demand respect for God."

Washington Diary

SAMUEL W. IRWIN

We are not confused any more in Washington. We know just where we stand. We are on the moral flats and the tide is out, and the flats aren't fragrant. Just when the kindly tide is to come lapping in again and cover everything up, nobody is certain. No wonder heads of investigating committees are tired and are recommending some permanent commission to follow up. Not only morality in government will be explored for weak underpinning or boring termites but business will be asked to explain some shady contacts and even a venture may be attempted to unscrew the inscrutable mechanism of a black market.

The flood gates here have been giving under the pressure of the R. F. C. Hearing, and under-cover deals and favoritisms have come to light. But when the big flood gates of the Kefauver crime investigation began to lift, the levels lowered rapidly. All television could see the flats, and society's exposures, and our modern modus operandi. Senator Kefauver, at a Red Cross rally luncheon, declared for our encouragement that 99.9 per cent of the people, however, were honest. "There is a danger," writes the *Washington Post,* "that after all we won't do anything much about it." Political memories do fade fast and the inner flame of righteous indignation dies down and life goes on. Besides it's perilous. John Knox got the galleys for interfering, and Savonarola drew down strangling and subsequent burning in Florence for pressing his "Christian Commonwealth" and for his "stringent repression of vice."

Do They Fit America?

In a series of portraits of historic figures depicted on the 23 new marble plaques in the redecorated House chamber are individuals "who played important parts in the evolution of American law." Two of the historic figures are Gregory IX who was Pope 1227 to 1241 and Innocent III (uncle of the former) and Pope from 1161 to 1216. Rep. John E. Rankin (D. Miss.) rose recently in the House to inquire what, if anything, these "historic figures" had ever done for "the evolution of American law." And Mr. Rankin pressed the point that such as these ought to be taken from the walls and some of America's great be substituted. Perhaps he had a cause. Innocent III spent a lifetime making the church supreme over the state, the prospect of which America always deplored, while Gregory IX systematized the Inquisition; not too high a recommendation for his appearance on our revered walls of Congress.

A Missionary Lobby

Ben Marsh, for almost a lifetime guide of the People's Lobby in Washington, before closing his work proposed to the Foreign Mission Boards of three of the great branches of the church that they "recall some of their most alert non-political missionaries to act as a lobby here to convert Congress and the administration to an ethical constructive foreign policy." He contends that American concerns have exploited for profit lands we set out to win for the faith of our Lord of Easter. He quoted from a recent book "Peace by Investment" which "called for investments abroad by Americans, of 20 billion dollars a year for 50 years upon which the profits may be 'breath-taking' and suggests that American courts be given jurisdiction over any claims that might result from such investments." Mr. Marsh cites material from Major General Smedley D. Butler who once wrote, "I spent thirty-three years . . . a member of the Marine Corps. . . . I helped make Mexico safe for American oil interests in 1914. . . . I brought light to the Dominican Republic for American sugar interests in 1916. I helped make Honduras 'right' for American fruit companies in 1903. In China in 1927 I helped see to it that Standard Oil went its way unmolested. . . ." Possibly there is some clue here to the need of a devout, protective missionary lobby to see that the Kingdom is not hindered.

A Welcome Visitor

As I write, the personable Mr. Auriol, President of France, is in our midst. His government, through the Schuman program for co-operation in the Ruhr with Germany, has gone farther than central European nations have ever ventured before. It is embarrassing for Americans as it must be painful to Mr. Auriol that some of our own U. S. citizens are at the moment in Europe seeking to block this same hopeful Schuman plan—a scheme designed for the integration of continental Europe's coal and steel industries, a plan that would deny the return of war breeding German cartels.

Church Editors' Convention

The editor of ZIONS HERALD was the secretary of the gathering, presenting the final resolutions with marked skill. The program of the closing luncheon was more than good. It was our privilege to sit in with the group. On our left was the capable editor of the *United Church Observer* of Toronto. He stated that every Canadian child received $8 per month till 18 years of age, a boon to the poor and the Indian reservations, and creative of genuine loyalty throughout. He felt there was a sort of war-fever among Americans. On our right a Baptist leader stated that in Mississippi 78 had to date been executed for sex crimes, all Negroes but not a single white person.

The editor of the *Washington Post* in the luncheon address declared, "We have made progress in identifying our possible enemy. It is not Russia nor Communism. It is the 'gang in the Kremlin.' We are mistaken if we set up capitalism against Communism or Christianity against Communism. We haggle in Congress over pay for wheat to India and adulterate a good will gesture."

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Oppose Church Lotteries

AUGUSTA, Me. (RNS) — Baptist and Methodist clergymen stoutly opposed a bill to legalize church lotteries and raffles at a legislative committee hearing here.

Senator James L. Reid introduced the measure to "legalize a prevalent practice" and said he wanted to get an expression of opinion from the churches.

The Rev. Chauncey D. Wentworth, Augusta Methodist district superintendent, and president of the Maine Council of Churches, admitted that some churches may have allowed raffles. But, he added, "it is entirely contrary to the official position of The Methodist Church."

The Rev. Ellis J. Holt of Auburn, representing the Maine Baptist Ministers' Association, said he believed the bill would "open the door" to organized gambling in the state. Professional gamblers might take the opportunity to get some benevolent society to front for them, he added.

Senator Reid, a former state's attorney for Kennebec County, said it had been embarrassing for him as a prosecutor to be asked to get rid of punchboards in stores while some of the people who made the requests were helping to run raffles, illegally, for worthy causes.

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